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**CHRISTIAN'S MAGAZINE;**  
ON A NEW PLAN.

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[VOL. IV.]

*A Sketch of the Character, and an Account of the last Illness, of the late REV. JOHN COWPER, A. M. Fellow of Bennet College, Cambridge, who finished his course with joy, 20th March, 1770. Written by his brother, the late William Cowper, Esq. of the Inner Temple, author of "The Task," &c. Faithfully transcribed from his original Manuscript, by John Newton, Rector of St. Mary Woolnoth, and St. Mary Woolchurch.*

THE Editor's motives, which induce him to publish the following narrative, are chiefly two.

1. That so striking a display of the power and mercy of God, may be more generally known, to the praise and glory of his grace, and the instruction and comfort of his people.
2. The boasted spirit of refinement, the stress laid upon unassisted human reason, and the consequent scepticism to which they lead, and which so strongly mark the character of the present times, are not now confined merely to the dupes of infidelity; but many persons are under their influence, who would be much offended if we charged them with having renounced christianity. While no theory is admitted in natural history, which is not confirmed by actual and positive experiment, religion is the only thing to which a trial by this

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test is refused. The very name of vital experimental religion excites contempt and scorn, and provokes resentment. The doctrines of regeneration by the powerful operation of the holy spirit, and the necessity of his continual agency and influence to advance the holiness and comforts of those, in whose hearts he has already begun a work of grace, are not only exploded and contradicted by many who profess a regard for the Bible, and by some who have subscribed to the articles and liturgy of our established church\*, but they who avow an attachment to them, are upon that account, and that account alone, considered as hypocrites or visionaries, knaves or fools.

The Editor fears, that many unstable persons are misled and perverted by the fine words and fair speeches of those who lie in wait to deceive. But he likewise hopes, that by the blessing of God, a candid perusal of what is here published, respecting the character, sentiments, and happy death of the late Reverend John Cowper, may convince them, some of them at least, of their mistake, and break the snare in which they have been entangled.

**A**S soon as it had pleased God, after a long and sharp season of conviction, to visit me with the consolations of his grace, it became one of my chief concerns, that my relations might be made partakers of the same mercy. In the first letter I wrote to my brother, I took occasion to declare what God had done for my soul, and am not conscious, that from that period down to his last illness I wilfully neglected an opportunity of engaging him, if it were possible, in conversation of a spiritual kind. When I left St. Alban's, and went to visit him at Cambridge, my heart being full of the subject, I poured it out before him without reserve; and in all my subse-

\* The Church of England, to which Mr. Newton belonged.



quent dealings with him, so far as I was enabled, took care to show that I had received, not merely a set of notions, but a real impression of the truths of the Gospel.

At first I found him ready enough to talk with me upon these subjects; sometimes he would dispute, but always without heat or animosity, and sometimes would endeavour to reconcile the difference of our sentiments, by supposing that, at the bottom, we were both of a mind, and meant the same thing.

He was a man of a most candid and ingenuous spirit; his temper remarkably sweet, and in his behaviour to me, he had always manifested an uncommon affection. His outward conduct, so far as it fell under my notice, or I could learn it by the report of others, was perfectly decent and unblameable.—

There was nothing vicious in any part of his practice; but being of a studious thoughtful turn, he placed his chief delight in the acquisition of learning, and made such acquisitions in it, that he had but few rivals in that of a classical kind. He was critically skilled in the Latin, Greek, and Hebrew languages; was beginning to make himself master of the Syriac, and perfectly understood the French and Italian, the latter of which he could speak fluently. These attainments, however, and many others in the literary way, he lived heartily to despise, not as useless when sanctified and employed in the service of God, but when sought after for their own sake, and with a view to the praise of men. Learned, however, as he was, he was easy and cheerful in his conversation, and entirely free from the stiffness, which is generally contracted by men devoted to such pursuits.

Thus we spent about two years, conversing as occasion offered, and we generally visited each other once or twice a week, as long as I continued at Huntingdon, upon the leading truths of the Gospel. By



this time, however, he began to be more reserved; he would hear me patiently, but never reply; and this I found, upon his own confession afterward, was the effect of a resolution he had taken, in order to avoid disputes, and to secure the continuance of that peace which had always subsisted between us.—When our family removed to Olney, our intercourse became less frequent. We exchanged an annual visit, and whenever he came amongst us, he observed the same conduct, conforming to all our customs, attending family worship with us, and heard the preaching, received civilly whatever passed in conversation upon the subject, but adhered strictly to the rule he had prescribed to himself, never remarking upon or objecting to any thing he heard or saw. This, through the goodness of his natural temper, he was enabled to carry so far, that though some things unavoidably happened, which we feared would give him offence, he never took any; for it was not possible to offer him the pulpit, nor when Mr. N—— was with us once at the time of family prayer, could we ask my brother to officiate, though being himself a minister, and one of our own family for the time, the office seemed naturally to fall into his hands.

In September, 1769, I learned by letters from Cambridge, that he was dangerously ill. I set out for that place the day after I received them, and found him as ill as I expected. He had taken cold on his return from a journey into Wales, and, lest he should be laid up at a distance from home, had pushed forward as fast as he could from Bath with a fever upon him. Soon after his arrival at Cambridge he discharged, unknown to himself, such a prodigious quantity of blood, that the physician ascribed it only to the strength of his constitution that he was still alive; and assured me, that if the discharge should be repeated, he must in-



evitably die upon the spot. In this state of imminent danger, he seemed to have no more concern about his spiritual interests than when in perfect health. His couch was strewed with volumes of plays, to which he had frequent recourse for amusement. I learned indeed afterwards, that even at this time, the thoughts of God and eternity, would often force themselves upon his mind; but not apprehending his life to be in danger, and trusting in the morality of his past conduct, he found it no difficult matter to thrust them out again.

As it pleased God that he had no relapse, he presently began to recover strength, and in ten days time I left him so far restored, that he could ride many miles without fatigue, and had every symptom of returning health. It is probable, however, that though his recovery seemed perfect, this illness was the means which God had appointed to bring down his strength in the midst of his journey, and to hasten on the malady which proved his last.

On the 16th of February, 1770, I was again summoned to attend him, by letters which represented him as so ill, that the physician entertained but little hopes of his recovery. I found him afflicted with the asthma and dropsy, supposed to be the effect of an imposthume in his liver. He was however cheerful when I first arrived, expressed great joy at seeing me, thought himself much better than he had been, and seemed to flatter himself with hopes that he should be well again. My situation at this time, was truly distressful. I learned from the physician, that, in this instance as in the last, he was in much greater danger than he suspected. He did not seem to lay his illness at all to heart, nor could I find by his conversation that he had one serious thought. As often as a suitable occasion offered, when we were free from company and interruption, I endeavoured to give a spiritual turn to the discourse; and



the day after my arrival, asked his permission to pray with him, to which he readily consented. I renewed my attempts in this way as often as I could, though without any apparent success : still he seemed as careless and unconcerned as ever ; yet, I could not but consider his willingness in this instance as a token for good, and observed with pleasure, that though at other times he discovered no mark of seriousness, yet when I spoke to him of the Lord's dealings with myself, he received what I said with affection, would press my hand, and look kindly at me, and seemed to love me the better for it.

On the 21st of the same month, he had a violent fit of the asthma, which seized him when he rose, about an hour before noon, and lasted all the day. His agony was dreadful. Having never seen any person afflicted in the same way, I could not help fearing that he would be suffocated ; nor was the physician himself without fears of the same kind. This day the Lord was very present with me, and enabled me, as I sat by the poor sufferer's side, to wrestle for a blessing upon him. I observed to him, that though it had pleased God to visit him with great afflictions, yet mercy was mingled with the dispensation. I said, " You have many friends, who love you, and are willing to do all they can to serve you ; and so perhaps have others in the like circumstances ; but it is not the lot of every sick man, how much soever he may be beloved, to have a friend that can pray for him." He replied, " That is true, and I hope God will have mercy upon me." His love for me from this time became very remarkable ; there was a tenderness in it more than was merely natural ; and he generally expressed it by calling for blessings upon me in the most affectionate terms, and with a look and manner not to be described.

At night, when he was quite worn out with the fatigue of labouring for breath, and could get no rest,



his asthma still continuing, he turned to me, and said, with a melancholy air, "Brother, I seem to be marked out for misery; you know some people are so." That moment I felt my heart enlarged, and such a persuasion of the love of God towards him was wrought in my soul, that I replied with confidence, and as if I had authority given me to say it, "But that is not your case: you are marked out for mercy."

Through the whole of this most painful dispensation, he was blest with a degree of patience and resignation to the will of God, not always seen in the behaviour of established Christians under sufferings so great as his. I never heard a murmuring word escape him; on the contrary he would often say, when his pains were most acute, "I only wish it may please God to enable me to suffer without complaining; I have no right to complain." Once he said with a loud voice, "Let thy rod and thy staff support and comfort me: and oh! that it were with me as in times past, when the candle of the Lord shone upon my tabernacle." One evening, when I had been expressing my hope that the Lord would show him mercy, he replied; "I hope he will; I am sure I pretend to nothing." Many times he spoke of himself in terms of the greatest self-abasement, which I cannot now particularly remember. I thought I could discern, in these expressions, the glimpses of approaching day, and have no doubt at present but that the Spirit of God was gradually preparing him, in a way of true humiliation, for that bright display of Gospel grace which he was soon after pleased to afford him\*.

On Saturday the 10th of March, about three in the afternoon, he suddenly burst into tears, and said with

\* There is a beautiful illustration of this sudden and happy change, in Mr. Cowper's poem entitled *Hope*, vol. i. page 177, 178. edition 1782.

"As when a felon whom his country's laws," &c.



a loud cry, "Oh, forsake me not!" I went to his bed-side, when he grasped my hand, and presently by his eyes and countenance I found that he was in prayer. Then turning to me he said, "Oh, brother, I am full of what I could say to you." The nurse asked him if he would have any hartshorn or lavender. He replied, "None of these things will serve my purpose." I said, "But I know what would, my dear, don't I?" He answered, "You do, brother."

Having continued some time silent, he said, "Behold, I create new heavens and a new earth"—then after a pause "Aye, and he is able to do it too."

I left him for about an hour, fearing lest he should fatigue himself with talking, and because my surprise and joy were so great, that I could hardly bear them. When I returned, he threw his arms about my neck, and leaning his head against mine, he said. "Brother, if I live, you and I shall be more like one another than we have been. But whether I live or live not, all is well, and will be so; I know it will; I have felt that which I never felt before, and am sure that God has visited me with this sickness to teach me what I was too proud to learn in health. I never had satisfaction till now. The doctrines I had been used to, referred me to MYSELF for the foundation of my hopes, and there I could find nothing to rest upon. The sheet anchor of the soul was wanting. I thought you wrong, yet wished to believe as you did. I found myself unable to believe, yet always thought that I should one day be brought to do so. You suffered more than I have done before you believed these truths; but our sufferings, though different in their kind and measure, were directed to the same end. I hope he has taught me that, which he teaches none but his own. I hope so. These things were foolishness to me once, but now I have a firm foundation, and am satisfied."



In the evening, when I went to bid him good night, he looked steadfastly in my face, and, with great solemnity in his air and manner, taking me by the hand, resumed the discourse in these very words. "As empty, and yet full; as having nothing, and yet possessing all things—I see the rock upon which I once split, and I see the rock of my salvation. I have peace in myself, and if I live, I hope it will be, that I may be made a messenger of peace to others. I have learned *that* in a moment, which I could not have learned by reading many books for many years. I have often studied these points, and studied them with great attention, but was blinded by prejudice; and unless he, who alone is worthy to unloose the seals, had opened the book to me, I had been blinded still. Now they appear so plain, that though I am convinced no comment could ever have made me understand them, I wonder I did not see them before. Yet great as my doubts and difficulties were, they have only served to pave the way, and being solved, they make it plainer. The light I have received comes late, but it is a comfort to me that I never made the Gospel-truths a subject of ridicule. Though I dissented from the persuasion and the ways of God's people, I ever thought them respectable, and therefore not proper to be made a jest of. The evil I suffer is the consequence of my descent from the corrupt original stock, and of my own personal transgressions; the good I enjoy comes to me as the overflowing of his bounty; but the crown of all his mercies is this, that he has given me a Saviour, and not only the Saviour of mankind, brother, but *my* Saviour."

"I should delight to see to the people at Olney, but am not worthy to appear amongst them." He wept at speaking these words, and repeated them with emphasis, "I should rejoice in an hour's conversation with Mr. N——, and, if I live, shall have



much discourse with him upon these subjects, but am so weak in body, that at present I could not bear it."

At the same time he gave me to understand, that he had been five years inquiring after the truth, that is, from the time of my first visit to him after I left St. Alban's, and that, from the very day of his ordination, which was ten years ago, he had been dissatisfied with his own views of the Gospel, and sensible of their defect and obscurity; that he had always had a sense of the importance of the ministerial charge, and had used to consider himself accountable for his doctrine no less than his practice; that he could appeal to the Lord for his sincerity in all that time, and had never wilfully erred, but always been desirous of coming to the knowledge of the truth. He added, that the moment when he sent forth that cry\*, was the moment when light was darted into his soul; that he had thought much about these things in the course of his illness, but never till that instant was able to understand them.

It was remarkable, that, from the very instant, when he was first enlightened, he was also wonderfully strengthened in body, so that from the 10th to the 14th of March we all entertained hopes of his recovery. He was himself very sanguine in his expectations of it, but frequently said, that his desire of recovery extended no further than his hope of usefulness; adding, "Unless I may live to be an instrument of good to others, it were better for me to die now."

As his assurance was clear and unshaken, so he was very sensible of the goodness of the Lord to him in that respect. On the day when his eyes were opened, he turned to me, and in a low voice said; "What a mercy it is to a man in my condi-

\* On the 10<sup>th</sup> of March, *vide supra*.



tion to *know* his acceptance ; I am completely satisfied of mine." On another occasion, speaking to the same purpose, he said ; " This bed would be a bed of misery, and it is so—but it is likewise a bed of joy and a bed of discipline. Was I to die this night, I know I should be happy. This assurance I hope is quite consistent with the word of God.—It is built upon a sense of my own utter insufficiency and the all-sufficiency of Christ. At the same time, he said ; " Brother, I have been building my glory upon a sandy foundation ; I have laboured night and day to perfect myself in things of no profit ; I have sacrificed my health to these pursuits, and am now suffering the consequence of my mispent labour. But how contemptible do the writers I once highly valued now appear to me. " Yea, doubtless, I count all things loss and dung for the excellency of the knowledge of Christ Jesus my Lord." I must now go to a new school. I have many things to learn. I succeeded in my former pursuits. I wanted to be highly applauded ; and I was so. I was flattered up to the height of my wishes : now, I must learn a new lesson."

On the evening of the 13th he said, " What comfort have I in this bed, miserable as I seem to be. Brother, I love to look at you. I see now, who was right, and who was mistaken. But it seems wonderful, that such a dispensation should be necessary to enforce what seems so very plain. I wish myself at Olney ; you have a good river there, better than all the rivers of Damascus. What a scene is passing before me ! Ideas upon these subjects crowd upon me faster than I can give them utterance. How plain do many texts appear, to which, after consulting all the commentators, I could hardly affix a meaning ; and now I have their true meaning without any comment at all. There is but one key to the New Testament ; there is but one interpreter. I



cannot describe to you, nor shall ever be able to describe, what I felt in the moment when it was given to me. May I make a good use of it! How I shudder when I think of the danger I have just escaped! I had made up my mind upon these subjects, and was determined to hazard all upon the justness of my own opinions."

Speaking of his illness, he said, he had been followed night and day from the very beginning of it with this text: *I shall not die, but live and declare the works of the Lord.* This notice was fulfilled to him, though not in such a sense as my desires of his recovery prompted me to put upon it. His remarkable amendment soon appeared to be no more than a present supply of strength and spirits, that he might be able to speak of the better life which God had given him, which was no sooner done than he relapsed as suddenly as he had revived. About this time he formed a purpose of receiving the sacrament, induced to it principally by a desire of setting his seal to the truth, in presence of those who were strangers to the change which had taken place in his sentiments. It must have been administered to him by the master of the college, to whom he designed to have made this short declaration. "If I die, I die in the belief of the doctrines of the reformation, and of the Church of England, as it was at the time of the reformation." But his strength declining apace, and his pains becoming more severe, he could never find a proper opportunity of doing it. His experience was rather peace than joy, if a distinction may be made between joy and that heartfelt peace which he often spoke of in the most comfortable terms; and which he expressed by a heavenly smile upon his countenance under the bitterest bodily distress. His words upon this subject once were these—"How wonderful is it, that God should look upon man, especially that he should look upon *me*? Yet he sees



me, and takes notice of all that I suffer. I see him too; he is present before me, and I hear him say, *Come unto me all ye that are weary and heavy laden, and I will give you rest.*" Matt. xi. 28. On the 14th, in the afternoon, I perceived that the strength and spirits, which had been afforded him, were suddenly withdrawn, so that by the next day his mind became weak, and his speech roving and faltering. But still, at intervals, he was enabled to speak of divine things with great force and clearness. On the evening of the 15th he said, "There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons who need no repentance. That text has been sadly misunderstood, by me, as well as by others. Where is that just person to be found? Alas! what must have become of me, if I had died this day se'nnight? What would I have had to plead? My own righteousness! *That* should have been of great service to me, to be sure. Well, whither next? Why, to the mountains to fall upon us, and to the hills to cover us. I am not duly thankful for the mercy I have received. Perhaps I may ascribe some part of my insensibility to my great weakness of body. I hope at least, that if I was better in health, it would be better with me in these respects also."

The next day, perceiving that his understanding began to suffer by the extreme weakness of his body, he said; "I have been vain of my understanding and of my acquirements in this place; and now God has made me little better than an idiot, as much as to say, now be proud if you can. Well, while I have any senses left, my thoughts will be poured out in the praise of God. I have an interest in Christ, in his blood and sufferings, and my sins are forgiven me. Have I not cause to praise him? When my understanding fails me quite, as I think it will soon, then he will pity my weakness."



Though the Lord intended that his warfare should be short, yet a warfare he was to have, and to be exposed to a measure of conflict with his own corruptions. His pain being extreme, his powers of recollection much impaired, and the Comforter withholding for a season his sensible support, he was betrayed into a fretfulness and impatience of spirit which had never been permitted to show itself before. This appearance alarmed me, and having an opportunity afforded me by every body's absence, I said to him, "You was happier last Saturday than you are to-day. Are you entirely destitute of the consolations you then spoke of? and do you not sometimes feel comfort flowing into your heart from a sense of your acceptance with God?" He replied, "Sometimes I do, but sometimes I am left to desperation." The same day in the evening he said. "Brother, I believe you are often uneasy, lest what lately past should come to nothing." I replied by asking him, whether, when he found his patience and his temper fail, he endeavoured to pray for power against his corruptions? He answered "Yes, a thousand times in a day. But I see myself odiously vile and wicked. If I die in this illness, I beg you will place no other inscription over me than such as may just mention my name and the parish where I was minister; for that I ever had a being, and what sort of a being I had, cannot be too soon forgot. I was just beginning to be a deist, and had long desired to be so; and I will own to you what I never confessed before, that my function and the duties of it were a weariness to me which I could not bear. Yet, wretched creature and beast as I was, I was esteemed religious, though I lived without God in the world." About this time I reminded him of the account of Janeway's, which he once read at my desire. He said he had laughed at it in his own mind, and accounted it mere madness and folly. "Yet base as I am," said he, "I have no doubt now but God has accepted me also, and forgiven me all my sins."



I then asked him what he thought of my narrative? He replied "I thought it strange, and ascribed much of it to the state in which you had been. When I came to visit you in London, and found you in that deep distress, I would have given the universe to have administered some comfort to you. You may remember that I tried every method of doing it. When I found that all my attempts were vain, I was shocked to the greatest degree. I began to consider your sufferings as a judgment upon you, and my inability to alleviate them as a judgment upon myself. When Mr. M. came, he succeeded in a moment. This surprised me; but it does not surprise me now. He had the key to your heart, which I had not. That which filled me with disgust against my office as a minister, was, the same ill success which attended me in my own parish. There I endeavoured to sooth the afflicted, and to reform the unruly by warning and reproof; but all that I could say in either case, was spoken to the wind, and attended with no effect."

There is that in the nature of salvation by grace, when it is truly and experimentally known, which prompts every person to think himself the most extraordinary instance of its power. Accordingly, my brother insisted upon the precedence in this respect, and, upon comparing his case with mine, would by no means allow my deliverance to have been so wonderful as his own. He observed that, "from the beginning, both his manner of life and his connexions had been such as had a natural tendency to blind his eyes, and to confirm and rivet his prejudices against the truth. Blameless in his outward conduct, and having no open immorality to charge himself with, his acquaintance had been with men of the same stamp, who trusted in themselves that they were righteous, and despised the doctrines of the cross. Such were all who from his earliest days he had been used to propose to himself as patterns for his imitation.



Not to go further back, such was the clergyman under whom he received the first rudiments of his education ; such was the school-master, under whom he was prepared for the university ; and such were all the most admired characters there, with whom he was most ambitious of being connected. He lamented the dark and Christless condition of the place, where learning and morality were all in all, and where if a man was possessed of these qualifications, he neither doubted himself, nor did any body else question the safety of his state. He concluded therefore, that to show the fallacy of such appearances, and to root out the prejudices which long familiarity with them had fastened upon his mind, required a more than ordinary exertion of divine power, and that the grace of God was more clearly manifested in such a work, than in the conversion of one like me, who had no outside righteousness to boast of, and who, if I was ignorant of the truth, was not however so desperately prejudiced against it."

His thoughts, I suppose, had been led to this subject, when one afternoon, while I was writing by the fire side, he thus addressed himself to the nurse, who sat at his bolster. "Nurse, I have lived three and thirty years, and I will tell you how I have spent them. When I was a boy, they taught me Latin ; and because I was the son of a gentleman, they taught me Greek. These I learned under a sort of private tutor ; at the age of fourteen, or thereabouts, they sent me to a public school, where I learned more Latin and Greek, and, last of all, to this place, where I have been learning more Latin and Greek still. Now has not this been a blessed life, and much to the glory of God ?" then directing his speech to me, he said ; "Brother, I was going to say I was born in such a year ; but I correct myself : I would rather say, in such a year I came into the world. You know when I was born."



As long as he expected to recover, the souls committed to his care were much upon his mind. One day, when none was present but myself, he prayed thus : " O Lord, Thou art good ; goodnes is thy very essence, and thou art the fountain of wisdom. I am a poor worm, weak and foolish as a child. Thou hast intrusted many souls unto me ; and I have not been able to teach them, because I knew thee not myself. Grant me ability, O Lord, for I can do nothing without thee, and give me grace to be faithful."

In a time of severe and continual pain, he smiled in my face, and said—" Brother, I am as happy as a king." And the day before he died, when I asked him what sort of a night he had had, he replied, " a sad night, not a wink of sleep." I said, " Perhaps though, your mind has been composed, and you have been enabled to pray." " Yes," said he, " I have endeavoured to spend the hours in the thoughts of God and prayer ; I have been much comforted, and all the comfort I got came to me in this way."

The next morning I was called up to be witness of his last moments. I found him in a deep sleep, lying perfectly still, and seemingly free from pain. I staid with him till they pressed me to quit the room, and in about five minutes after I had left him he died ; sooner indeed than I expected, though for some days there had been no hopes of his recovery. His death at that time was rather extraordinary ; at least I thought it so ; for when I took leave of him the night before, he did not seem worse or weaker than he had been, and, for aught that appeared, might have lasted many days ; but the Lord, in whose sight the death of his saints is precious, cut short his sufferings, and gave him a speedy and peaceful departure.

He died at seven in the morning, on the 20th of *March, 1770.*



FOR THE CHRISTIAN'S MAGAZINE.

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*A brief Inquiry into the lawfulness of marrying a  
deceased wife's sister.*

(Concluded from p. 86.)

LET us proceed to the 2d Question. "Is the marriage of a deceased wife's sister really forbidden by the law of which I have just proved the universality and perpetuity?"

The general principle of interpretation is thus laid down in the law itself. "None of you shall approach to any that is *near of kin to him*, to uncover their nakedness." Lev. xviii. 6. The rule, then, by which we are to apply all the specifications of this law, is the *degree of kindred*. Accordingly, the prohibitions are not punctually reciprocated; but the prohibition of a certain degree to one sex, is, of course, a prohibition to the other sex also. If, as in verse 8, a man may not marry his father's wife, it follows directly, that a woman may not marry her mother's husband; the degree of kindred being the same. With this rule of interpretation we go to verse 16, where is the following statute: "Thou shalt not uncover the nakedness of thy *brother's wife*; it is thy *brother's* nakedness." As the law is treating not of *adultery*, but of *incest*, it must mean not the wife of a living, but of a deceased, brother. The prohibition, therefore, is, that a woman shall not marry her brother-in-law: in other words, that *two brothers shall not marry the same woman*. Now, as the prohibition relates to the *degree of kindred*; and as the sister of a deceased wife stands in the very same relation with the brother of a deceased husband, the law is express and full, that *two sisters shall not marry the same man*. Therefore, whoever marries his deceased wife's sister is, by the clear and unequivocal sentence of God's law, guilty of *incest*. There is no evading this construction but by distinctions which would destroy the law altogether.



I venture a step further, and say, that the marriage of a wife's sister is, in the eye of God, the very same with the marriage of one's own sister. When a man marries a woman, "they are no more twain," says God, "but *ONE* flesh." How? Not literally: for their *persons* are as distinct as ever. Not with respect to their blood-relations: they were that before their marriage. But yet by their marriage they are made *one* flesh. The flesh of the husband and wife being thus identified, they stand in the same relation to each other's sisters and brothers as to their own; i. e. as to the lawfulness of connubial intercourse. So that it is quite as agreeable to the divine law for a man to marry his own sister, as to marry a sister of his wife. To me this is clear; but if it should be deemed a refinement, I beg to be understood as resting my argument upon the construction of the law itself given above.

Against this construction, I have met with no plausible objections but two.

The first is founded upon a statute in Deut. xxv. 5. viz. "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger, her *husband's* brother shall—take her to him to wife." The inference is, that "if it was lawful, in this case, for a man to marry his brother's wife, it is equally lawful for a woman to marry her sister's husband." One cannot but wonder that such a sophism should ever be mistaken for an argument.

As this statute in Deuteronomy interferes, to a certain extent, with the statute on the same subject in Leviticus, it can be viewed only as a *particular exception to a general rule*. The rule itself, instead of being invalidated, is confirmed, by the exception; and must take its course in all cases not expressly excepted. It belongs to the nature of exceptions to be construed *strictly*, or else they might be made to



overthrow the general rule itself. The principle of interpretation which proves, as shown above, that marriage with a wife's sister is incestuous, has no place in the construction of this special provision for the marrying a brother's wife; because, the law-giver is not here marking out the *gradations of kindred* within which marriage is unlawful; he had done that already, in a *general* law of which he is pleased to suspend the operation in a given case. Therefore, the principle of interpretation furnished by the forbidden *degree* of kindred, is applicable to the general law only, and not at all to the exception. The exception does not involve the *general principle* of the law, or else it would not be an *exception*, but a *repeal*, or a contradiction. The only principle of the exception is in the specified case, viz. a *brother marrying his childless brother's widow*: whatever inference is justly drawn from it, must be within its terms; that is, must not extend beyond the marriage of a *brother's widow without children*; the moment you go further, you violate the *principle* of the exception, and stretch it beyond the will of the law-giver—you interpret falsely. According to the exception as it stands, no Israelite might lawfully marry his brother's widow, but in one case; viz. the lack of issue. Had his brother left a child, the general law of marriage would have rendered the espousal of his widow incestuous: for the same reason, the marriage of a deceased wife's sister would have been incestuous. If, in the Christian dispensation, anything can be drawn from the exception under review, it is not merely the *permission*, but the *obligation*, to marry a brother's widow when he leaves no children. For, certainly, if the lawfulness of marrying a wife's sister can be made out by *inference* from the command, in a certain case, to marry a brother's widow, the *express letter* of that command must bind the conscience. I do not imagine that the most strenu-

ous abettors of the first, would altogether relish the second. At least, I never heard of a man who thought it his duty to raise a family to his *brother*, by marrying the *widow*. His object is, to raise a family to *himself*, by the wife's *sister*; that is, he pleads an exception to a general law, as warranting a measure which the exception does not contain, and for a purpose which completely frustrates the design of the exception itself! The result, if we advance one step further, is—that in order to justify the marriage of a deceased wife's sister, men reason in a way which equally justifies the unlimited marriage of a deceased brother's wife; and thus, converting an *exception* to a divine law, into a complete destruction of the *principle* of the law itself, and of all its applications, they charge absurdity upon infinite wisdom, and injustice upon infinite righteousness: for they find two contradictory statutes of *co-existing obligation* in the law of God—the one forbidding, under the penalty of his curse, and the other enjoining, by his own authority, the very self-same act!!

A word more on this head. The reason assigned in the statute, *requiring* the marriage of a childless brother's widow, is expressly this, “that his *name be not put out of Israel*.” The exception, therefore, created by this statute, is a municipal regulation, having respect to the children of Israel in their political capacity. Their commonwealth has ceased; the *reason* of the exception, and of course, the *exception itself*, ceased with it. The general law of marriage, therefore, without any exception, is now in force. It is surely a grievous error, and a desperate venture, to bottom a breach of God's permanent law upon a temporary exception which has now no existence.

The *second* objection to the doctrine of this inquiry, is taken from a precept in the law of marriage itself. “Neither,” says the lawgiver, “shalt thou take a *wife to her sister*, to vex her, *beside* the other, in her



*life-time.*" Lev. xviii. 18. From which it is inferred, that if she be *dead*, it is lawful to marry her sister. 'For why,' say the objectors, 'lay any stress upon the circumstance of her being *alive*? Why say, "in her *life* time," if, after her *death*, the marriage of 'her sister is unlawful?'

It is amazing, that any Christian, not to say Christian divine, can permit himself to talk so wildly. Follow up this mode of arguing, and see whither it will conduct you. According to the objection, it is only a woman's *sister* whom a man may not marry during the life of his wife. "Then I infer," cries another, "that I may marry any *other* woman!" This would make the law a direct permission of polygamy, and that, in defiance of its very letter! "Beside the other," excludes an additional wife, whether she be literally a 'sister,' or not. For, let a man marry whom he will, if he be married already, he takes a wife "beside the other." The phraseology is remarkable in another view: It evidently supposes that a man has but *one* wife, as he is forbidden to marry *her* sister. Not "others"—not "wives to *their* sisters;" but "the other"—"*her* sister," in the singular, is the language of the law. It is humiliating to find men so wedded to a favourite opinion and indulgence on this point, as to contend that the Jews were permitted to have a plurality of wives; and to quote David and Solomon against us, when the example of both these princes, in the affair before us, contravened a positive command\*. Yes, we are told that God allowed his peculiar people, *by a written*

\* Neither shall he," (your king,) "multiply wives to himself." Deut. xvii. 17. It would be quite as rational to prove, that pertness is good sense—vulgar rudeness to a venerable minister of the Gospel, good manners—and pettifoggish cavil, good logic—by quoting the "*Free remarks on Dr. Benjamin Trumbull's appeal to the public,*" &c. by a "FREE THINKER." The remarks, it must be owned, are '*free*' enough; the '*thinking*' part of the business is yet to be done.

*provision of his law*, to trample upon his own primitive institution of marriage; and to destroy, if possible, the balance of population between the sexes, by marrying as many wives as caprice or lust; as vanity or wealth, might dictate! And that he subjected this licence to no other controul, than, what in such circumstances would be, the whimsical and frivolous one, of not marrying a "wife's sister." Any body else, without limit!!

Look, next, at the *reason* of the law. It will *vex* your wife. But why, I pray, should her *sister* be singled out as the most offensive co-partner in her husband's affections? Sure I am, that the reasonings employed to prove the *general fitness* of marrying a deceased wife's sister, tend also to prove that she would, of all women, be the most suitable, or the least exceptionable associate of a *living* sister: in other words, they tend to prove, that God has assigned a *foolish* reason for excluding two sisters from a joint property in one husband.

But the whole of this objection is founded upon a mistake. However our translation sounds, there is not a syllable in the passage about marrying a wife's sister, more than about marrying any other woman. The expressions, "a woman to her sister," and "a man to his brother," are Hebraisms of exactly the same import with "one to another." For example: In the treaty with Abimelech and Isaac, our English version has it, "they swear *one to another*." Gen. xxvi. 31. In the original it is, "they swear, *a man to his brother\**." In the account given by Moses of the structure of the tabernacle, an order relative to the curtains runs thus: "the five curtains shall be coupled together, *one to another*." Exod. xxvi. 3. The original is, "*a woman to her sister†*." The phrase is exactly the same in the passage in Leviticus, and ought to have been rendered in the same manner; viz. "Neither shalt thou take one woman

† איש לאחותו.

\* אשה אל אחתה.



to another," (or one wife to another,) "to vex her, beside the other, in her life time." The text has nothing to do with the marriage of a wife's sister. It is a clear, simple, and absolute prohibition of polygamy; and it is the only one in the Mosaic law. The inference drawn from it in favour of such a marriage, rests upon a blunder growing out of the *sound* of two words in a faulty version. No scholar, when not off his guard, can possibly commit it; and as to those who comfort themselves in their want, or their hatred, of human learning—why, they may be absurd in their own way.

If it be asked, why the common versions of the bible, in different modern languages, render the original "a wife to her sister," the answer is obvious. The Protestant translators made conscience of adhering as closely to the very phraseology of the original as could be done without destroying the sense: and, as no Protestant Church admitted the lawfulness of marrying a wife's sister, or supposed it to be a matter of doubt, the translators never dreamed that the passage in question would ever have been perverted to the support of such an error.

My conclusion on the whole argument is, that the marriage of a deceased wife's sister is unequivocally *incestuous*; cannot become lawful by any act of man; and is one of those crimes which infallibly draw down the judgments of God upon the nation which tolerates them. I own, that I tremble, when I look at the progress of this "abomination" in our land. If incest is not disreputable in one case, it will gradually cease to be so in others; and we must lay our account with finding adultery also to be treated as a "bagatelle." What reason is there to hope that sooner or later the curse of God will not overtake these unhallowed mixtures?

NOTE.—The foregoing strictures were originally written in a letter to a friend, which will account for the turn of several expressions.

FOR THE CHRISTIAN'S MAGAZINE.

*Letters from Mrs. Harriet Backus.*

Canaan, March, 1802.

**I**F I were not writing to a Christian friend, who, I hope, possesses that "charity which suffereth long, and is kind," I should deem an apology necessary. In truth, I am ashamed that I have not answered your letter before, and fulfilled my promise. Something has always prevented, and we are too apt to excuse ourselves for the omission of duty. But, my dear —, it is a sweet commission from on high, to encourage, to exhort daily, and provoke each other to good works. Though I feel my own weakness, and blush at my stupidity, when I think of exhorting others, still, I trust, my heart's desire and prayer to God is, for the salvation of Israel; and I would thankfully and humbly improve the "talent" I have received, to the glory of my Maker. But why do we want exhorting? Why should these stupid hearts want any thing to animate them to love a Saviour who has so highly commended his love to us, as to die for us while we were sinners? Not us only, but, as Dr. Young says, "for our species up in arms—a rebel universe." Is it not an undeniable evidence of our depravity, that after all which has been done for our souls, we should still want something more to "provoke us to love," and to good works? Yes, —, well may we be ashamed of such stupidity; well may we exclaim with the poet, "Are we of such hell-hardened steel, that mercy cannot move?"



I had little opportunity of conversing with you last winter, but I learned from you, that your hope increased, and that you had been quickened, and was happier than formerly. I desire to join with you, in giving God glory for undeserved mercies. His promises are gracious, and their fulfilment sweeter than honey to the taste. "If any man love me, I will come unto him, and will manifest myself unto him." Blessed Jesus, what delicious fare! Love is the evidence of our adoption. In vain do we look back on past joys for comfort, while our hearts are cold towards God. As well may we look for the blossoms of spring, amidst the frosts of winter. A present God is all that can delight us. Past experience may be comforting at times, but will not satisfy the hungry soul: like the manna in the wilderness, it must be daily sought, and daily found. How much, then, my brother in Christ, does it behoove us, to live near to our Saviour! How ought our lives to be hid with Christ in God, that we may hourly taste the riches of his grace!



Canaan, June 28, 1802.

**I** AM sick of it."—Not of thee, oh my Redeemer! Not of the religion thou diedst to enforce! Not of the duties it enjoins! Not of the humility thy example has recommended! Not of the persecution and ridicule which thou sustainedst, and which all who live godly in thee shall receive! Not of any thing that relates to thy holy nature, will, or commandments! but of that sin, that hateful vileness, which is so utterly opposed to thy blessed character. Yes, I am sick of it; sick of these evil propensities, these indwelling corruptions, these vain, delusive pleasures, this ensnaring world that would fain make me leave the only living and true God, for the worship of

its perishing idols. I am walking over a sea of vanity, and heaven is my object. Oh Lord, I set out with faith like Peter's, to meet my Master, confident of strength! Now, "save or I perish."

The hidden evil of the natural heart, —, is a disclosure that God mingles with mercy; nay, its disclosure, under any circumstances, is the height of mercy, as it induces the sinner to flee from the monster *self*, to the only refuge of safety. But to have that mental blindness, removed by degrees, which is the only cause of our feeling safe; to have grace and mercy keeping pace with our self-knowledge; to have displays of the meanness of our vileness; and yet witness that support which bids faith fail not; which prevents hope from expiring, is, oh! it is among those wonders of mercy, to which the golden harps of the redeemed shall be for ever attuned. Oh! my —, there may we fall, and the humblest of the humble in that blest choir, sound grace—grace—grace—on all the strings!

Before I had a hope that *Jesus was my friend*, I felt convicted of my wretchedness, yet too proud to go to Calvary for relief. I was like a bird that would have built her nest, but knew not where. In vain did I gather sticks and straws; my duties would not save from the pangs of conscience; yet, I prayed—I prayed that God would show me the extent of my depravity; that he would give me a view of my own heart. But now, well may I magnify that mercy which was deaf to my petition. I saw I was stout against the Lord; yet, I secretly said, "what have I spoken so much against thee?" I have since believed, that if my prayer had been answered—if I had seen myself as I was, and as I have since seen, when there was "no deliverer near," nature must have sunk, and I have been lifting up my eyes in anguish.

Do you ever feel afraid of this world? or is



your faith so strong, your love so ardent, that you fear not principalities or powers? If it is, you can pray for a poor child that feels trembling, weak, and fearful; and "the faithful, fervent prayer of the righteous, availeth much." I have no confidence, but in the strength of Christ. My heart once promised fair, that it would be for ever entirely devoted to his service; and when I see how faithless it has proved, I dare no more trust it. I shrink from the touch of the world, and feel "it is dangerous to let loose our love beneath the eternal fair."

" Our nearest joys, our dearest friends,  
 " The partners of our blood,  
 " How they divide our wand'ring minds,  
 " And leave but half for God!"

Well might the dear Saviour of sinners exhort us to watch and pray, lest we enter into temptation. Oh! Let us be faithful to his commands! Let us cast our burden on his arm, and rest upon his word.

" His arm can well sustain  
 " The children of his love;  
 " The ground on which their safety stands,  
 " No earthly power can move."

Thanks be to him who hath loved us—who hath said, trust in me, and ye need not fear; who is our strength and our Redeemer; to Him be glory for ever.



Canaan, June 6, 1803.

**T**HE mind of the believer, I have sometimes thought, witnessed a kind of annual renovation, in sympathy, as it were, with the material world. You, my good —, who have, I hope, attained to a growth

of grace that enables you always to "live above the world," will pity the feebleness of that faith which looks for helpers to love, among the flowers and shrubs. And I confess I am often ashamed to think that there are any provocations necessary, to keep alive the most ardent love for one, who has done such things as our ascended Redeemer has done for us. Yet, at this season of the year, every thing invites to adoration; and the transition from contemplating the beauties of nature, to adoring nature's God, is so natural, that my mind accompanies the appeal of the poet to my fellow-creatures.

"Mortals! can you refrain your tongues,  
"When nature all around you sings!"

And benevolence adds—

"Oh! for a shout from old and young,  
"From humble swains, and lofty kings."

I have thought frequently this spring, what a pleasure and advantage I should derive from your presence in some of my solitary rambles. How we could chat and expatiate on some of those inexhaustible subjects that are co-extensive with eternity! How the budding of a germ might lead us to contemplate the *cause* of *causes*; or, perhaps, to reflect on that wondrous moment, when the *Spring* of immortality should release us from the winter of death! We might gather from the volume of nature, if rightly investigated, perennial flowers of knowledge, and of faith; and as our dear Saviour set the example, we might moralize, and sermonize, on the different objects which a diversified prospect presented to our view.

"Thoughts shut up want air,  
"And spoil like bales unopened to the sun."



What *helps* might not Christians be to each other, if they would be sincere and faithful? As lifeless brands may be kindled by coming in contact, so would a collision of minds create new warmth—enkindle higher devotion—and give birth to a kind of noble emulation in the race to glory. Let us, then, my dear —, try to help each other, and laying aside every weight, whether idleness, or that huge burden, the world and its cares, or diffidence, or fear, and the sin that doth most easily beset us, run, not creep, snail-like, as your poor friend is too prone to do, the race that is set before us, looking—where? not to each other; but unto Jesus, who despised more than can tempt us to faint, and has arisen our triumphant friend and helper.

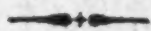
To be lukewarm in the business of religion, is stupid inconsistency. “On such a theme ’tis impious to be calm.” I see it, I feel it; yet I am compelled to say, Alas! my languid heart! I see too the necessity of humility, and a resigned spirit; yet fear I am not of that “broken heart” and “contrite spirit,” which the Lord will not despise. Want of zeal and life is my bane: a sense of it makes me frequently look back with regret on the fervour of my first espousals, (if I ever knew the truth,) when I could say, “whom have I in heaven or in earth but thee; and there is none I desire beside thee!” Yet I cannot give up my hope; it is placed not in my own warmth or righteousness, but on the sovereign power and righteousness of Christ! “If he has loved me from the beginning”—“if he is the lamb slain from the foundation of the world”—principalities and powers, things present and to come, in vain exert their influence against me. He is God over all, and will mould me as he pleases. And I think the plan of salvation, and the “hated” doctrine of the potter’s “doing what he will with his own,” is daily fairer and pleasanter to my view.

Growth in grace, is said not to be incompatible with an increased sight of our own corruption. I hope I am stronger in faith, than when truth was first revealed to me; nay, I am sure I am, or I should certainly despair. For who, —, ah! who that sees the depravity of her nature, (and nature is in all the same,) but will exclaim with the apostle, "Oh! wretched man that I am, who shall deliver me?" And who that dares to covenant with the Holy of Holies, but must subscribe himself "miserable, and poor, and blind, and naked?"

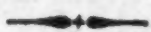
Those who would laugh "at the bustle of a conference," might also ridicule a letter, whose subject was *experimental religion*. It is the same spirit that cried, "If thou be the Son of God, come down from the cross;" it is the same that platted the crown of thorns, and mocking, said, "Hail, king of the Jews!" which influences our modern revilers. And what example did the great pattern of meekness set for his followers, towards them? Though he said, Behold, ye despisers, and wonder, and perish! Did he not pray, likewise, "Father, forgive them, for they know not what they do?"



FOR THE CHRISTIAN'S MAGAZINE.



### THE DOCTRINE OF THE RESURRECTION.



*And the dead shall be raised incorruptible, and we shall be changed.—1 Cor. xv. 52.*

(Continued from page 75.)

III. **W**E shall show that our bodies shall be changed.

The resurrection is the work of God, with whom



nothing is impossible. *But some will say, how are the dead raised up? and with what bodies do they come?*

The reply is, *God giveth a body as it pleaseth him.* Concerning *that change*, we know nothing but what has been revealed. Our present powers of thought are incapable of comprehending or describing wherein it consists. We can do no more, than strip of their imperfection, our ideas of the present body, in describing the state of believers at the resurrection. *And we shall be changed,*

1. From a state of corruption, to one of incorruption. *And the dead shall be raised incorruptible. It is sown in corruption, it is raised in incorruption.*

As the seed is sown in the earth, so is the human body placed in this world in a state of frailty, liable to disease and decay; and it is buried in the grave, in order to undergo putrefaction. When its vitality becomes extinct, it no longer resists the action of surrounding elements. It melts, it ferments, it becomes a mass of corruption. But it is raised up, incapable of dissolution or disorder. It is still the same body, the same mass of matter, but it has undergone an astonishing alteration. The change too is a happy one.

Full well do we know, that by sin death entered into the world, and that its painful effects are felt in the body. Our time is consumed by weakness and disease, and by the necessary attention to our innumerable wants. Our intellectual exertions are impeded by sensible pains; and our thoughts are incessantly diverted from plans of spiritual improvement, by the sorrows of this life. How happy, then, the change which renders this body incorruptible! Delivered from all the ills of life, we shall enter into the land of peace, where the inhabitants shall not say, I am sick, and the people that dwell therein, have their iniquities forgiven them.

It is a change from dishonour to glory. *It is sown in dishonour, it is raised in glory.*

During their abode on earth, the saints are poor, and comparatively contemptible. The body is liable to deformity and defilement. We are despised by the world, and degraded by our iniquities. At death, the body is committed to the dust; the dishonoured mass of humbled matter being unworthy of occupying any longer the attention, or the flatteries, or the friendship of the living. But it is raised in glory. It is eternally delivered from sin and the curse due to sin, from death, and from the grave. It is solemnly recognized as the property, the purchased property, of the Saviour; and it receives from him distinguished honour. It is crowned with glory. We shall walk in fine linen, clean and white. Triumphant raised from the bondage of the king of terrors, we shall be admitted into the presence of the glorious Lord, fashioned according to the glorified body of him who sitteth upon the throne.

3. It is a change from debility to unabating vigour and strength. *It is sown in weakness, it is raised in power.*

Here we must frequently, nay, always, feel our weakness. A little exertion exhausts our strength. A third of the life of man is employed in taking nourishment, and rest, and sleep, in order to recover the strength of wearied nature. Languor is induced by labour, by study, and even by amusements. In the house of God, which believers love, and where they desire to dwell, they feel that they cannot constantly abide, while they are present in the body. Even devotional exercises expend muscular power, and deprive the nervous system of its energy. The frailty of the body is communicated to its spiritual companion, and the soul is overpowered by the multitude of its own thoughts. We are incapable of



ong and assiduous attention to the most desirable objects.

Many of the saints are, for months and years, confined to a weary bed. Old age reduces the most robust to a second childhood. Death puts an end to strength, and triumphs over the pride and glory of human clay. Goliath falls, and bites the dust with which his decaying frame is about to assimilate. Samson too, yields the strength at which the Philistines trembled, and mingles the particles of his own enfeebled body with those of the foes whom he had slain. The tongue, which by its eloquence electrified the admiring throng, and the hand which wielded the sceptre of empire, deprived of all their power and their terror, are lodged, with the dust of Alexander the conqueror, in the silent grave. But yet *we shall be changed*. The bodies of the saints *shall be raised in power*. Endowed with vigorous and healthy qualities, they shall for ever be separated from infirmity. At the resurrection, the body becomes a fit and unwearied companion to the glorified soul, being enabled "to execute its will, and to join with it in all its noble operations and employments, without weariness and fainting; and to sustain, without the least uneasiness, the exceeding and eternal weight of glory that shall be put upon it." 2 Cor. iv. 7.

4. It is changed from a gross and earthly condition, into a state of celestial refinement. *It is sown a natural body; it is raised a spiritual body. As we have borne the image of the earthly, we shall also bear the image of the heavenly.*

The *spirituality* of the body, at the resurrection, is not opposed to its *materiality*: for body must continue to be matter through eternity. As in respect to the souls of believers in this life, their *spirituality* is opposed to the *carnal mind* of unbelievers, without controverting the doctrine of the *immateriality* of the mind; so, upon the same principle,

the *spiritual body* is opposed to the *natural body*, without denying the *materiality* of either. The carnal mind becomes spiritual, by being *quickened* of the Holy Ghost—*born of the Spirit*; and that which *it sown a natural body, is raised a spiritual body*, because the *last Adam*, whose heavenly image we shall then bear, *is made a quickening spirit, and will quicken our mortal bodies by his Spirit, that dwelleth in us. Then shall this mortal put on immortality.* The body as well as the soul shall be immortal after the resurrection.

*Spiritual* is, in this connexion, employed not as a philosophical, but as a theological term, and is capable of as correct an application to matter, as it is to mind. It refers to that *kind* of life, which is communicated by the third person of the trinity acting his part in the economy of grace; and is as distinct from rational and animal life, as it is from vegetable life. Speaking theologically, spirit is as distinct from soul, as it is from body. 1 Thess. v. 23. *And I pray God your whole SPIRIT, and SOUL, and BODY, be preserved blameless, unto the coming of our Lord Jesus Christ.* Our souls become spiritual at conversion, and our bodies spiritual at the resurrection. *It is sown in a natural body; it is raised a spiritual body.* It is endowed, by the Holy Ghost, with a life pure and indestructible.

The animal frame, as it subsists in the present world, is maintained and refreshed by the tribute which it levies, from the several kingdoms of nature. It contains in itself the seeds of decay. Deprive it of its nourishment, and it droops and dies. Its functions, worn down by the very actions upon which the preservation of life depends, are in time destroyed, and the whole body becomes an inanimate lump. The elements are in arms against us. Death lurks under every thing which we handle, or eat, or drink. Poison floats upon the breeze, and enters impercepti-



ble through the pores of our flesh. Withhold, or communicate, the air, the water, or the bread, on which we live, beyond the due proportion, and the consequence is pain—is death.

The natural body is laid senseless in the grave. But it shall be raised a spiritual body.—Quickened by the Spirit of life, it shall arise to everlasting life, with a new and more refined contexture of all its parts; and it is no longer dependent on the creatures of this world for its support. The precise nature of the change we cannot indeed describe; but there can be no doubt of its beauty or its excellence. From our ignorance we cannot justly argue the improbability of this doctrine.—The change effected in the sensible qualities of bodies, even upon earth, while the substance is the same, is astonishing, if not incredible, to the novice, although it is familiar to the man of science. How vast the difference, both in appearance and value, between a piece of charcoal and a diamond of the brightest lustre! and yet, as it respects their component atoms, there is little difference between the *oxyd* and the *chrystal* of carbon.

The change too, which the art of man is capable of effecting on the qualities of bodies, is a subject of admiration. Between the burnished brass, the polished steel, and the ore from which they have been extracted, how striking the difference! Nor is it less between the sand and the transparent glass into which it is formed by human art. Who, then, shall attempt to define the alteration produced upon the body of man by the holy Spirit? Let the body be rendered independent of earthly nourishment; let it be emancipated from the law of gravitation, which restrains its motions in this world; let it be endowed with immortality; in a word, let it become a spiritual body, and then shall it shine with the brightness of the firmament, and as the stars, for ever and ever.

IV. The doctrine of the resurrection may be improved as the subject of many useful reflections.

1. It places the human body in the most interesting light.

Men are naturally, sufficiently prone to pay attention to those objects which gratify bodily appetite. They look at the things which are seen ; and neglect their own souls. The fault, however, consists not in regarding too much the interest of the body, but in mistaking entirely that interest, and in pursuing with criminal perseverance those objects which tend to deprive the body itself, for ever of its happiness and glory in Heaven.

The doctrine of the resurrection assures us, that the material part of man shall be redeemed from death, and shall become endowed with unfading beauty. It ought of course to be an object of our care. The whole frame of nature, and the whole organization of man, alike declare that heaven requires of us great attention to it. If the body is neglected the mind cannot fare well. The interests, the true interests of both, are inseparably connected, and must be pursued and neglected together. The only use which worldly property can serve the possessor personally, is the preparation of a body which shall arise to everlasting life. And by this principle a rule is established for the direction of our wishes and pursuits.

He, who keeps it in view, will endeavour to depend humbly on his God for all that he needs in life. He will ask, day by day, of his heavenly Father, his daily bread. He will live by faith and walk by faith. He will study temperance and honesty, and strive to repress every emotion of avarice and pride. He will anxiously pray for a new covenant-title to the goods which he possesses ; and eating his meat in singleness of heart, he will readily bestow upon God thanks, and praise, and glory. Striving to preserve his members from becoming, in any sense, the instruments of



unrighteousness, he contemplates his own body as the temple of the Holy Ghost, as the purchase of Jesus Christ, and as destined to unfading glory before the throne of God.

2. The doctrine of the resurrection, affords an additional argument in defence of the wisdom of God, in the creation and government of the material world.

Whatsoever is subservient to the formation of those bodies, which are to live for ever in resplendent glory, along with *God manifested in the flesh*, and partaking of his image, is certainly worthy of being created and preserved by him whose wisdom is infinite. And such is the principal use of the material Heavens and this earth, with all the host of them. They, it is true, display the glory of God, and show forth his handy works; but the Son of man is alone the image of the invisible God, and Zion is the perfection of beauty. The glorified body of Jesus Christ, and the celestial bodies of the saints, are those portions of matter which occupy the highest grade of dignity and beauty. They are the vessels of clay which the potter raiseth to the highest honour.

The world was made for a tenement to man, whom God formed after his own image; and it is in heaven, man appears in his perfection. Philosophers express themselves frequently, as at a loss to determine with precision, the boundaries which separate from one another the animal, vegetable, and mineral kingdoms; but the dependence of the higher upon the lower is universally admitted\*.

\* Whether the hypothesis of M. Mirbel\*, adopted as unexceptionable by Dr. Smith†, the president of the Linnean Society, London, that plants alone have the power of deriving nourishment from *inorganic* matter, be absolutely correct or not; it is certain, that the principal aliment of animals is derived from the vegetable kingdom.

\* *Traité d'Anatomie et de Physiologie Végétales.*

† *Introd. Phys. and System. Botany.*

Vegetables were created in order to prepare the particles of inorganic matter for animals; and those animals are appointed to assist man in his journey through life; and to furnish him with food, from the other parts of the material world, or from their own bodies. This is their most important use. Other ends are at least inferior, if not perfectly subordinate.

The opinion of some divines, that there shall be also a resurrection of the brute creation, is unsupported by Scripture, and appears to be unphilosophical. The inferior animals have answered the full purposes of their creation, during their residence on earth. They have furnished the materials of which the bodies of men are composed. They have yielded up to the use of man, the parts of which they were formed; and those parts, which enter into the organization of the bodies of the saints, shall be exalted to the highest possible dignity in the New Jerusalem.

3. The doctrine of the resurrection inspires a hope which supports believers under the ills of life.

Were it not for the doctrine of a future state, dependent on the fact of Christ's resurrection, and implying the raising up of us also from the dead, we should be of all men the most miserable. But this hope will not make ashamed. It affords a supply in the day of want. It pours balsam into every wound. It disarms death of all his terrors; and it dispels from the grave its gloom. The afflictions of the present life, are, in view of the doctrine of the resurrection of the dead, light afflictions which last but for a moment, and not worthy to be compared with the glory which shall be revealed.

Should any of the saints be tried, like the man of Uz, he may have recourse to a similar subject of consolation. Job had lost his wealth, his children, his friends, and his health. Seated upon the earth, tempted by the adversary, and misrepresented by men;



while humbled and forlorn, his body was covered with putrified sores and rapidly wasting, he expressed the soundness of his faith, and seemed to emerge from the depths of his affliction. I know that my Redeemer liveth—and though after my skin worms destroy this body, yet in my flesh shall I see God.

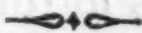
4. This doctrine strongly inculcates the duty of application to HIM who is both the resurrection and the life.

There is no safety, but in union with Jesus Christ by a living faith. For lo! they that are far from him shall perish. It is good to draw near to God.

There shall indeed be a resurrection of the unjust as well as of the just. Terrible, however, shall be that event to them who reject salvation by a Redeemer. Look upon the carcasses of the men that have transgressed: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. The honours which may have encircled their brow on earth, shall then be no more. The monuments of their greatness, and the eulogies of their flatterers shall perish together. They shall arise, but it is *to shame and everlasting contempt*. The upright shall have dominion over them. Yes, the dead in Christ shall awake to everlasting life. Let then, the sinner speedily betake himself to this great salvation, and no longer trifle with the concerns of eternity. Let him admire and adore that Saviour who died on the cross, that those who believe in him may live for ever. Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.

## CONCLUSIONS FROM THE TRUE IDEA OF PROPHECY.

REV. xix. 10.

*The Testimony of Jesus is the Spirit of Prophecy.*

(Continued from p. 564. Vol. III. and concluded.)

THE great scheme of redemption we are now considering, being the only scheme in the plan of Providence, which, as far as we know, hath been prepared and dignified by a continued system of prophecy, at least this being the only scheme to which we have seen a prophetic system applied, men do not so readily apprehend the doctrine of *double senses* in prophecy, as they would do, if they saw it exemplified in other cases. But what the history of mankind does not supply, we may represent to ourselves by many obvious suppositions; which cannot justify indeed such a scheme of things, but may facilitate the conception of it.

Suppose, for instance, that it had been the purpose of the Deity, (as it unquestionably was,) to erect the FREE GOVERNMENT of ancient Rome; and that, from the time of Æneas' landing in Italy, he had given prophetic intimations of this purpose. Suppose, further, that he had seen fit, for the better discipline of his favoured people, to place them, for a season, under the *yoke* of the regal government; and that, during that state of things, he had instructed his prophets to foretel the wars and other occurrences which should distinguish that period of their history. Here would be a case somewhat similar to that of the Jews under their theocratic regimen; not exactly, indeed, because prophecy, as we have seen, was essential to the Jewish polity, but had nothing



to do with the *regal*, or any other polity of the Romans. But allow for this difference, and suppose that, for some reason or other, the spirit of prophecy was indulged to this people, under their kings, as it was to the Jews, under their theocracy; and that it was primarily employed in the same way, that is, in predicting their various fortunes under that regimen. Suppose, I say, all this, and would it surprise us to find that their prophets, in dilating on this part of their scheme, should, in a secondary sense, predict the future and more splendid part of it? That, having the whole equally presented to their view, they should anticipate the coming glories of their *free* state, even in a prophecy which directly concerned their *regal*, and much humbler successes? That, in commenting on their petty victories over the Sabins and Latins, they should drop some hints that pointed at their African and Asiatic triumphs; or, in tracing the shadow of freedom they enjoyed under the best of their kings, they should let fall some strokes, that more expressly designed the substantial liberty of their equal republic: the end, as we suppose, and completion of that scheme, for the sake of which the prophetic power itself had been communicated to them? Still more: supposing we had such prophecies now in our hands, and that we found them applicable indeed in a general way to the former parts of their history, but frequently more expressive of events in the latter, should we doubt of their being prophecies in a double sense, or should we think it strange that two successive and dependent dispensations in the same connected scheme should be at once the object of the same predictions? And lastly, to put an end to these questions, could there seem to be equal reason for applying these predictions to such events as might possibly correspond to them in some other history, the Grecian, for instance, as for applying them to similar events in the Roman history?

Let me just observe further, that, from what hath been said under these two articles, we may clearly discern the difference between *Pagan oracles*, and *Scriptural prophecies*. Both have been termed obscure and ambiguous; and an invidious parallel hath been made, or insinuated, between them\*. The Pagan oracles were indeed *obscure*, sometimes to a degree that no reasonable sense could be made of them: they were also *ambiguous*, in the worst sense; I mean, so as to admit contrary interpretations. The scriptural prophecies we own to be *obscure*, to a certain degree: And we may call them, too, *ambiguous*; because they contained two, consistent indeed, but different meanings. But here is the distinction I would point out to you. The obscurity and ambiguity of the Pagan oracles had no necessary, or reasonable cause in the subject, on which they turned: the obscurity and ambiguity of the Scriptural prophecies have an evident reason in the system to which they belong. As the Pagan predictions had near and single events for their object, the fate perhaps of some depending war, or the success of some council, then in agitation, they might have been clearly and precisely delivered; and in fact we find, that such of the Jewish predictions as foretold events of that sort and character, were so delivered; but the scriptural prophecies under consideration respecting one immense scheme of Providence, it might be expedient that the remoter parts should be obscurely revealed; as it was surely natural that the connected parts of such a scheme should be shown together.

We see then what force there is in that question, which is asked with so much confidence—"Is it possible, that the same character can be due to the Jewish prophecies, which the wise and virtuous in the

\* Dr. Middleton, Works, vol. iii. p. 177. Lond. 1752. 4to.



*heathen world considered as an argument of fraud and falsehood, in the Pythian prophecies\*?"*

*First*, we say, the character is *not* entirely the same in both: and, *secondly*, that, so far as it is the same, that character is very becoming in the Jewish, but utterly absurd in the Pythian prophecies. What was owing to fraud or ignorance in the Pagan diviner, is reasonably ascribed to the depth and height of that Wisdom, which informed the Jewish prophet†.

To proceed with our subject. It further appears,

III. On the grounds of the text, we now stand upon, "to be very conceivable and credible, that the line of prophecy should run chiefly in one family and people, as we are informed it did, and that the other nations of the earth should be no further the *immediate* objects of it, than as they chanced to be connected with that people."

Prophecy, in the ideas of Scripture, was not ultimately given for the private use of this or that nation, nor yet for the nobler and more general purpose of proclaiming the superintending providence of the Deity, (an awful truth, which men might collect for themselves from the established constitution of nature,) but *simply* to evidence the truth of the Christian revelation. It was, *therefore*, confined to one nation, purposely set apart to preserve and attest the oracles of God; and to exhibit, in their public records and whole history, the proofs and credentials of an amazing dispensation, which God had decreed to accomplish in Christ Jesus‡.

\* Dr. Middleton, vol. iii. p. 177.

† See further on this subject, D. L. vol. v. p. 290.

‡ Quand UN SEUL HOMME auroit fait un livre des predictions de Jesus Christ pour le tems et pour la maniere, et que Jesus Christ seroit venu conformement a ces propheties, ce seroit une force infinie. Mais il y a bien plus ici. C'est une SUITE D'HOMMES durant quatre mille ans, qui constamment et sans variation viennent l'un ensuite de l'autre predire ce meme avenement. C'est UN PEUPLE TOUT ENTIER qui l'annonce, et qui subsiste pendant quatre mille annees, pour rendre EN

This conclusion, I say, seems naturally and fairly drawn from the great principle, that *the spirit of prophecy was the testimony of Jesus*, because the means appear to be well suited and proportioned to the end. The *testimony* thought fit to be given, was not one or two prophecies only, but a *scheme* of prophecy, gradually prepared, and continued through a large tract of time. But how could such a scheme be executed, or rather, how could it clearly be seen, that there was such a scheme in view, if some *one* people had not been made the repository, and in part, the instrument of the divine counsels, in regard to Jesus; some *one* people, I say, among whom we might trace the several parts of such a scheme, and observe the dependance they had on each other; that so the *idea* of what we call a scheme, might be duly impressed upon us?

For, had the notices concerning the Redeemer been dispersed indifferently among *all* nations, where had been the uncorrupt and unsuspected testimony, that continuity of evidence, that unbroken chain of prediction, all tending, by just degrees, to the same point, which we now contemplate with wonder in the Jewish Scriptures?

It is not then that the rest of the world was overlooked in the plan of God's providence, but that he saw fit to employ the ministry of *one* people; this last, I say, and not the other, is the reason why the divine communications concerning Christ were appropriated to the Jews.

Yes, but "some one of the *greater* nations had better been intrusted with that charge." This circumstance, I allow, might have struck a superficial observer more: but could the integrity of the pro-

CORPS temoignage des assurances qu'ils en ont, et dont ils ne peuvent etre detournes par quelques menaces et quelque persecution qu'on leur fasse: CECI EST TOUT AUTREMENT CONSIDERABLE. Pascal.



phetic scheme have been more discernible amidst the multiform and infinitely involved transactions of a mighty people, than in the simpler story of this small Jewish family ; or would the hand or work of God, who loves to manifest himself by weak instruments, have been more conspicuous in that designation ?

On the whole, I forget not, with what awful diffidence it becomes us to reason on such subjects. But the *fact* being, that *one*, in preference to other nations, had the honour of conveying the prophetic admonitions concerning Jesus, it may be allowable to inquire, with modesty, into the reasons of that appointment ; and the *end* of prophecy being clearly assigned in sacred Scripture, such reasons will not be hastily rejected, as obviously present themselves to an inquirer from the *consideration* of that end.

The benefits of prophecy, though conveyed by one nation, would finally redound to all ; and the more *effectually*, we have seen, for being conveyed by one nation. May we not conclude then, (having the *fact*, as I said, to reason upon,) that, to obtain such purpose, it was fit to select a *peculiar people* ? And, if thus much be acknowledged, it will hardly be thought a question of much moment, though no answer could be given to it, why the *Jews* had that exclusive privilege conferred upon them.

It is true, a great scheme of prophecy was once revealed to a Gentile king\* ; but a king, connected with the Jews, and who had a Jewish prophet for his interpreter. It is, besides, observable of that prophetic scheme, that it laid open the future fortunes of four great empires ; but all of them instruments in the hand of God to carry on his designs, on the Jewish people first, but ultimately with regard to Jesus. For it hath been remarked with equal truth

\* Daniel, c. ii.

and penetration, that Nebuchadnezzar's vision of the four kingdoms was designed, as a sort of *prophetic chronology*, to point out, by a series of successive empires, the beginning and end of Christ's spiritual kingdom. So that the reason, why those four empires only were distinguished by the spirit of prophecy, was not because they were greater than all others, but simply because the course of their history led, in a regular and direct succession, to the times and reign of Christ\*.

We see then, on the principle, *that prophecy was given for the sake of Jesus only*, that no presumption lies against the truth of it, on account of its respecting chiefly one people, how inconsiderable soever in itself, or from its silence in regard to some of the largest and most flourishing kingdoms that have appeared in the world.

IV. Lastly, (for I now hasten to an end of this discourse,) I infer from the same principle, "that, if, even after a mature consideration of the prophecies, and of the events, in which they are taken to be fulfilled, there should, after all, be some cloud remaining on this subject, which, with all our wit or pains, we cannot wholly remove, this state of things would

\* Est autem Quaternio iste regnorum Danielis (quod imprimis observari velim) CHRONOLOGIA QUÆDAM PROPHETICA, non tam annorum quam regnorum intervallis distincta, ubi regnorum in præcipua orbis terrarum parte, simul ecclesiam et populum Dei complexa, sibi invicem succedentium serie, monstratur tempus quo Christi regnum a tot seculis promissum et primum inchoandum sit, idemque demum certis temporibus consummandum.

—Ex his, quæ dicta sunt, ratio elucet, quare, ex omnibus mundi regnis, quatuor hæc sola selegit Spiritus sanctus, quorum fata tam insigni ornaret prophetia; nempe quia ex his solis inter omnia mundi regna periodus temporum ejusmodi contexi potuit, qua recta serie et ordinata successione perduceret ad tempora et momenta regni Christi. Non vero quia nulla istis paria imperia, forsitan et aliquibus majora, per omnia secula orbis visurus esset. Nam neque Saracenorum olim, neque hodie Turcarum, neque Tartarorum regna ditionis amplitudine Persico aut Græco, puto nec Assyrio, quicquam concedunt; imo, ni fallor, excedunt.

MENE'S Works, b. iii. p. 712. Lond. 1672.



afford no objection to prophecy, because it is indeed no other than we might reasonably expect."

For, 1. If Jesus be the end of prophecy, the same reasons that made it fit to deliver some predictions darkly, will further account to us for some degree of obscurity in the application of them to their corresponding events.

I say—will *account* to us for such obscurity—for, whatever those *reasons* were, they could not have taken effect, but by the intervention of such *means*, as must darken, in some degree, the application of a prophecy, even after the accomplishment of it; unless we say, that an object can be seen as distinctly through a *veil*, as without one. For instance; *figurative language* is the chief of those means, by which it pleased the Inspirer to throw a shade on prophecies, unfulfilled: but figurative language, from the nature of it, is not so precise and clear, as *literal expression*, even when the event prefigured has lent its aid to illustrate and explain that language.

If then it was *fit* that some prophecies concerning Jesus should be *delivered* obscurely, it cannot be supposed that such prophecies, when they come to be *applied*, will acquire a full and absolute perspicuity\*.

2. If the dispensation of Jesus be the main subject of the prophecies, then may some of them be still impenetrable to us, because the various fortunes of that dispensation are not yet perfectly disclosed, and so some of them may not hitherto have been fulfilled. But the completion of a prophecy is that which gives the utmost degree of clearness, of which it is capable.

\* To this purpose the late learned and ingenious author of the *Discourses on Prophecy*—"A figurative and dark description of a future event will be figurative and dark still, when the event happens." And again—"No event can make a figurative or metaphorical expression to be a plain or literal one." Bishop Sherlock, *Disc. ii.* p. 32 and 36, Lond. 1749.

3. But lastly and chiefly, if the end and use of prophecy be to attest the truth of Christianity, then may we be sure that such attestation will not carry with it the utmost degree of evidence. For Christianity is plainly a state of discipline and probation: calculated to improve our moral nature, by giving scope and exercise to our moral faculties. So that, though the evidence for it be *real* evidence, and on the whole *sufficient* evidence, yet neither can we expect it to be of that sort which should compel our assent. Something must be left to quicken our attention, to excite our industry, and to try the natural ingenuity of the human mind.

Had the purpose of prophecy been to show, merely, that a predicted event was foreseen, then the end had been best answered by throwing all possible evidence into the completion. But its concern being to show this to such only as should be disposed to admit a reasonable degree of evidence, it was not necessary, or rather it was plainly not fit, that the completion should be seen in that strong and irresistible light\*.

For all the reasons now given, (and doubtless for many more,) it was to be expected, that prophecy would not be one cloudless emanation of light and glory. If it be clear enough to serve the ends for which it was designed—if, through all its obscurities, we be able to trace the hand and intention of its divine Author; what more would we have? How improvidently, indeed, do we ask more of that great Being, who, for the sake of the *natural* world, *clothes the heavens with blackness*, Is. l. 3.; and in equal mercy to the *moral* world, veils his nature and providence *in thick clouds, and makes darkness his pavilion*, Ps. xviii. 11.

\* Le dessein de Dieu est plus de perfectionner la volonté, que l'esprit. Or, la clarte parfaite ne serviroit qu'a l'esprit, et nuiroit a la volonté. Pascal.



TO THESE deductions from the text, more might be added. For I believe it will be found, that if the *end* of prophecy, as here delivered, be steadily kept in view, and diligently pursued, it will go a great way towards leading us to a prosperous issue in most of those inquiries, which are thought to perplex this subject. But I mean to reason from it no further than just to show, in the way of specimen, the method in which it becomes us to speculate on the prophetic system. We are not to imagine principles, at pleasure, and then apply them to that system. But we are first to find out what the principles are, on which prophecy is founded, and by which it claims to be tried; and then to see whether they will *hold*; that is, whether they will aptly and properly apply to the particulars of which it is compounded. If they will, the system itself is thus far clearly justified. All that remains is, to compare the prophecies with their corresponding events, in order to assure ourselves that there is real evidence of their completion.

The *use* of this method has been shown in FOUR capital instances. It is objected to the Scriptural prophecies, *that they are obscure—that they abound in double senses—that they were delivered to one people—that, after all, there is sometimes difficulty in making out the completion*—all of them, it is said, very suspicious circumstances; and which rather indicate a scheme of human contrivance, than of divine inspiration.

To these objections it is replied, that from the very idea which the Scriptures themselves give of prophecy, these circumstances must needs be found in it; and further still, that these circumstances, when fairly considered, do honour to that idea: for that the obscurity complained of, results *from the immensity of the scheme—the double senses, from the intimate connexion of its parts—the partial and confined delivery, from the wisdom and necessity of selecting a*

*peculiar people to be the vehicle and repository of the sacred oracles—And lastly, the incomplete evidence from the nature of the subject, and from the moral genius of that dispensation, to which the scheme of prophecy itself belongs.*

In conclusion, it is now seen to what purpose these preliminary discourses serve, and in what method they have been conducted.

The FIRST showed the vanity and folly of reasoning on the subject of Scriptural prophecy from our preconceived fancies, and arbitrary assumptions. The SECOND, showed the only true way of reasoning upon it to be from Scriptural principles, and then opened and explained *one* such principle. In this LAST, I have shown that, by prosecuting this way of reasoning from the principle assigned, some of the more specious objections to the Scriptural prophecies are easily obviated.

Taken together, these three discourses serve to illustrate the *general* idea of prophecy, considered as one great scheme of *testimony* to the religion of Jesus; and consequently open a way for the fair and equitable consideration of *particular* prophecies, the more immediate subject of this lecture.



## RELIGIOUS INTELLIGENCE.



## FOREIGN.



*Report of the Directors to the London Missionary Society,  
at their sixteenth general meeting, on Thursday,  
May 10, 1810.*

(Concluded from page 109.)

## APPENDIX.

No. I.—*Extracts of Letters from Messrs. C. and A. Albrecht.*

*Warne Bath, October 29, 1808.*

Honoured and much beloved Brethren in Jesus Christ,

WE received your last letter, of Nov. 30th, 1807, on the 22d of this month, in which we perceive your constant affection, and that, being actuated by the love of Christ, you heartily participate in all the trials which, by the grace of God, we now have wrestled through. And what is more, the worthy Brethren encourage us, by their friendly exhortations, to look, in all our circumstances, to our Lord Jesus Christ—to dedicate ourselves repeatedly to his service, and in every discouraging situation to invoke him who has sufficient power to remove, in his own time, all that is prejudicial to us in our important work. Such letters, dear Brethren, we particularly need very frequently: for the state of my own deeply corrupted heart, the conviction of my incapacity, as also the external circumstances which often seem to hinder our labours, discourage me frequently, and therefore your last letter was to my heart as fresh water upon a dry land; I was inflamed by it, to live with my whole heart for my Lord and Saviour, and to serve him with a true and zealous desire; therefore, dear Brethren, I entreat you to write to us by every opportunity.

Our present dwelling-place is the same to which we wished to come in the beginning; but because we were then told that there would not be a sufficient supply of water, we postponed our inquiry after it till September, 1806. My brother then became an eye-witness of the sufficiency of this fountain, and we removed in the following month of October, with some of our scholars, to this place. Nevertheless, we could not be without fear, because the fields had been three or four years successively very dry, and but very poorly provided with grass; therefore we earnestly desired at that time to remove to Blackmodder-Fountain, (Zwartmodder-fonteyn,) or rather to the west sea-coast. We then consulted together, and resolved to make inquiry with our scholars about a better place; but many well grounded objections have hindered the fulfilment of our wishes; of which matters our worthy Brethren probably are informed by the Direction of the Cape, who are not very well pleased that we have so long deferred this intention, not yet knowing that I undertook a journey in the months of June and July, with some of our people, who went out to hunt, to try if I could find a better place

for Missionaries, and if the word of God could find entrance among other nations. Not because we desired on our own account such a place, but because we wished to clear the way for other Missionaries, whom our worthy Brethren would please to send us hereafter. However, it would be desirable for us to live at a place where each father of a family of our scholars might have as much corn-field and garden as each of them should want; but the experience of three years has taught us, that the greater part of them will not leave the country in which they are born and grown up, and because they can subsist by their cattle, which, however simple, is an honest subsistence: therefore our scholars have found it more expedient to establish our Mission here, and to remain in their own country, to hear the word of God, and to trust unto the Lord, who has showed us for more than two years that he would take care for us as a father; and to give us at his time the needful rain, so that the grass should shoot out to give fodder for our beasts. Nevertheless, we must confess that all our scholars cannot remain with us; but that they are obliged, for the care of the cattle, to live elsewhere, near waters and grass-fields. These then come sometimes to us, to hear the word of God, or one of us go to them, to instruct them and their children; for which reason also, more Missionaries are requisite here; and the society would rejoice us very much, by sending us some true Missionaries to help us in our labour, for we have a large field before us. (To-day came some of these people to intreat me to go and to remain some time with them, to which I agreed.)

Our congregation is now increased to seven hundred, whose names are written in the church book; and we have yet many other scholars who are not yet inscribed. As long as the gospel shall be preached in the first part of this land, we trust to gain in time also the other nations, but this requires more Missionaries; and I can assure the worthy Brethren, in truth, that travelling in the months of June, July, and August, last, to the west side of this country, I found every where among the Heathen an open door for the word of God; and that they would be highly rejoiced, if there came Missionaries to them to dwell in their own country, at Blackmodder-Fountain, or a little more northerly, which places, as we hear, are very proper to settle another Mission. Some could also go to the sea-coast, where they would find the best and most advantageous place for a settlement, because they could perhaps receive supplies from time to time at this coast from the ships that touch there.

I have been in a dismal wilderness, where it is impossible, on account of the mountains and rocks, to pass over with a waggon, or even on horseback. I was obliged to seek these poor creatures in the most frightful holes and dens, to speak with them; and when I approached, they fled; therefore always I sent the pilot before to tranquillize them. These poor people hide themselves from their neighbours, who are at war with them; however, I believe that my arrival among them has tended much to their peace and rest. They loved me, and said, That if I should come again, they would show me more friendship than they could do now. I have not found there a place of subsistence, because I was too much westerly, and could not reach Blackmodder-Fountain and others, because the horse-shoes and the hoofs of the oxen were worn out by mounting the rocks. I was very glad to return home to our people, whom we have brought, by the help of God, to peace, and to the em-



bracing of his word, within two years. We have here more level fields, and sufficient food for our beasts, as also a garden in which we raise a little corn and vegetables, and some of our scholars have now also cultivated a garden for themselves.

Thus far, beloved Brethren, I have written at Warne Bath, but I am now (the 5th of Nov.) more than one day's journey distant from it, at a fountain called *Horroros*, where some of our scholars reside. I intend to remain here about a month, to instruct them in the way to salvation, and then to return to Warne Bath; from whence, if it pleases God, I hope to travel again to the north side, to seek for the kraal of Captain Bondelzwart, and to instruct them in the knowledge of God. From Captain Bondelzwart, I hope to go further on, and to visit Captain Jantje Kagap, and his kraal of Hottentots; as also the other people, among which Brother Sydenfaden has laboured more than two years alone. I trust God will enable me by his grace to instruct these poor creatures aright in the way of happiness and salvation.

The worthy brethren will easily perceive that we are obliged to make such an arrangement, because it is impossible that so many people, who live only by their cattle, can remain at the same place; and if we travelled through all Africa, we should find no where a place sufficiently provided with fields to maintain such numerous cattle. Our scholars at Warne Bath have about nine thousand sheep and goats, and about a thousand head of cattle. For this and other reasons, we are resolved not to remove further into the interior of the country, but to abide here.

In our congregation are seventeen, in whose hearts we perceive that the Lord works by his spirit and grace. To Him be praise and glory for ever! A Hottentot, of the Kaminniquas, who has been about two years among us, died lately; but just before his death exhorted his children, saying, "My children, remain after my death constant in the same doctrine; be converted to God, and obedient to your teachers. The Lord Jesus, the Son of God, is with me; he calls me, and I go to him. Oh, believe it, my children, he takes me from you! He calls me, and I go to him." He died by an apoplexy, so that we could not visit him; but when I heard from our other scholars this simple discourse, I felt myself very ashamed by the goodness of God, and also incited and encouraged to go on in my poor endeavours to gain souls for our dear Lord Jesus; and to believe that his word shall not be spoken in vain, but that it shall bring forth fruits of everlasting life in the very uncultivated hearts of the rude Namaquas. This man, called Henry Noewoeip, of whom we may trust that he died very happy, is the first whom we buried, with as much solemnity as our circumstances would permit, for to remind them of death, and to give them an impression of order and regularity; and they all showed during this solemnity much silence and reverence.

At another time we spoke with an aged woman of the Kaminniquas, because we observed that she came daily to our public service, and asked her, "Why she so often came to church?" But she had not courage to answer. We then asked her if she thought herself a sinner? She replied, "Yes, I am, ever since my birth, full of sin; and when I come to church, that word which you preach is so ageeable to me:" and added, "I have heard the word of God at Steiregawis, (of Brother Sydenfaden,) before you came here; but since that time I feel much affection in my

heart, as often as I have opportunity to hear it ; and I was much rejoiced when you came in our country, thinking you were our best friends." Of our scholars are four men baptized ; and two of them enjoyed with us the Lord's supper. Twenty read tolerably well. Besides the psalms, we sing in our public service the evangelical hymns of F. Deknatel, which we find very useful to excite the Heathen to faith in our Lord Jesus.

We sowed here some seed of the cotton-plant, and we see it grows well, and that we shall obtain much cotton ; but because we are not provided with spinning-wheels and looms, we cannot make use of it, nor instruct our scholars in that business. If we knew that such an undertaking would please the government, we would entreat our worthy Brethren to send us all these utensils, to weave cotton. We tried also more than once to raise linseed, but we are disappointed in it ; and to raise flax here is not possible. These undertakings would perhaps be too expensive ; for besides all the utensils, we should want a separate house for this purpose. We are obliged to build this year also for me a house of stone ; and we must think about building a better church, for that we have is only of reeds, and very ruinous ; and because the Directors of the Cape, on account of the many expenses we have made before, always recommend us the most frugality, which we readily do, we find many difficulties to attempt it ; and we are quite unable to do it on our own account, therefore it seemed to me necessary, to make known to our worthy Brethren, and to inquire your opinion about these subjects.

Among other reflections, which Mr. A. Albrecht makes, he writes : "That they have, by the help of God, made two nations of the Namaquas acquainted with the gospel, besides the Hottentots who live along the Orange-river, the Oorlam, or more cultivated Hottentots, and Bastards ; but we three Missionaries cannot serve them as we desire to do : if therefore the Directors could send us five-and-twenty or more Missionaries, they would all find work enough in this country, where a Missionary may every where speak freely upon religious subjects."

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From a subsequent letter, dated April 19, 1809, it appears, that the number of men, women, and children, under their instruction amounted to 1200 ; 300 of whom constantly reside at Warne Bath, and receive daily instruction, the rest occasionally. About 200 persons constantly attend public worship at Warne Bath. The Brethren have baptized among the Namaquas, three men, four women, and five children ; sixteen are admitted to the Lord's supper. Twenty-eight adults, and fourteen children, have made a good progress in reading. Under the Dutch Government, an order was issued that no Missionary should teach the Heathen to write, which order has not yet been repealed by the English Government. They are in great want of school-books, Bibles, Testaments, and Hymn-Books, in the Dutch language, as also agricultural implements, (a supply of which the Directors sent out some time since.) They repeat their earnest wish for more Missionaries, and desire that they may be persons acquainted with some useful business, such as that of weavers, tailors, cutlers, and dyers. Besides the stations they now occupy, they observe that another may easily be established at



Motterbrunnen, from which place they have received pressing invitations from two chiefs. Their interesting letter concludes thus :—

“ 12.—Sister Ch. Albrecht teaches the girls to knit and to sew.

“ 13.—The heat of the climate, and the few valleys, leave very few acres for agriculture ; yet, however, each family has a small garden ; and we have a very large one, wherein, besides garden-stuff, we have sown a good half bushel of corn : and in a fortnight, we hope, with the assistance of some of our people, to sow between three and four bushels in a place called Karegas. We are in great want of spades, pickaxes, ploughs, and all other implements for cultivating the ground. They may be procured at the Cape, but at an exorbitant price. To send us these, and articles of clothing, from Europe, would be much cheaper. With respect to the natural productions of the country we can say but little, the greatest attention of the natives being paid to the rearing of cattle. Before our arrival they never thought of raising in their gardens any thing except a species of hemp, which they call “ Dache,” which grows as tall as little trees, and of which they smoke the leaves mixed with a little tobacco, which they sometimes cultivate. With this stuff the hard smokers not seldom lose their senses. We have persuaded some of them to cultivate other things, for instance, “ Bampunen,” which are not unlike gourds, and are dressed in a similar manner. This plant grows very fine, and is very useful to us in our housekeeping. There are also other cooking fruits—water-melons, Spanish figs ; but the latter is dangerous if eaten immoderately. The Namaquas also find nuts and herbs in the fields, which they use for vegetables, and collect the seed of the grass standing in the deserts, which serves them for flour. There is much wild honey in the bushes : chiefly near the Orange river, where bees abound. Of this they make a sort of drink which very soon intoxicates them ; and we find it a hard matter to persuade them to sobriety. There is also a sort of wild berries, near the Orange river, which the poorer sort make up of.

“ 14, 15.—They have no fixed habitations. In order to preserve their cattle, they wander from one place to the other, except those in Warme Bath, who are settled here, and only send their children with part of their cattle. The manner in which they build is described in our journal. Two of our people have built themselves durable houses, and others have promised to do the same.

“ 16.—Some of them understand a little of the tailors', carpenters', and smiths' business, but they belong to the Bastard Hottentots, who wear clothing. Parents will not be persuaded to send their children to the Cape, in order to learn any trade ; but of the Missionaries they would learn any thing. We have three very clever boys in our schools ; and we often thought, were they to be put to an European seminary, they might become very useful Missionaries, as none would labour so effectually as natives, from the knowledge of their own language, which is very difficult to learn, and being inured to the climate and manner of living. Will you tell us your opinion ?

“ 17.—We correspond with the Brethren Anderson, Kramer, Jansen, and Bakker ; and have also written to the Brethren Vander Kemp and Ullbricht, but have received no answer, though it is more than three years ago, and we cannot guess the reason. The Brethren Anderson and Jansen inform us in their last letters, of Dec. 1808, that they had

baptized twelve persons in November, that their church was well attended, and that their people had made peace with the "Blosleibs" Caffres, (naked Caffres.)

"18.—The assistance of the British Government at the Cape would be of great service to us, were they to provide us with a large ferry-boat to cross over the Orange-river, as for want of this we are now put to great labour, expense, and danger; having sometimes to wait a fortnight, and being obliged to employ from forty to fifty men to tow our waggons across. We also should be highly obliged to Government, for permission to establish a cotton manufactory in this place. But as we are so far beyond the limits of the colony, we doubt whether Government can do any thing for us. It is quite different with respect to Dr. Vander Kemp, his place being within the limits of the colony.

"Thus we have answered all your questions, and trust it will make our situation more intelligible to you. At our first arrival in Warme Bath, we did not expect to have been able to reside here so long, but God has done beyond what we could ask or think; he has inclined the Heathen nations to peace, removed many difficulties out of the way, taken paternal care of us, and so far blessed our imperfect services among the Heathen, that we can say, we have a little flock who have entirely surrendered themselves to the Lord; and provided we grow not weary, and you should send us help, we may reasonably expect to see much good done among the Namaqua nation. Should the future Missionaries settle with us in Warme Bath, so that we constitute but one family, it would be adviseable to purchase at once 500 sheep and goats, with twenty cows, which would cost about 1200 rix dollars altogether. Though this appears, at first, a heavy expense, it would be a saving in the end, as the capital would remain and increase; should no unforeseen misfortune happen to us, we should then be provided with food from our own flocks and herds, which is now our greatest expense."

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**No. II.—Extract of a Letter from the Missionaries lately employed in Otaheite, dated Huaheine, November 12, 1808.**

Honoured Fathers and Brethren,

You will, perhaps, at first sight, be ready to inquire into the cause of this being dated from Huaheine. We are sorry that time and circumstances will not allow us to enter into particulars.

The cause of our removal is a serious war in Taheite; and that, such as will in all probability, end in the dissolution of Pomarre's government, and the total overthrow of his authority.

We arrived here yesterday, and are just now getting our things on shore, and the vessel is ready to sail. We hope soon to find an opportunity to relate minutely the circumstances which led to our removal to this island. Four single Brethren, viz. Hayward, Scott, Nott, and Wilson, are still at Taheite; but may soon, probably, join us here.

The chiefs of this island received us kindly. Should we meet with



encouragement, and some more Missionaries come to join us, we may, perhaps, attempt a Mission at Ulitea, under the protection of Tapoa.

Praying that the Lord may over-rule this unexpected event, and to us painful dispensation, for the further good of the Missionary cause, we remain, &c.

JOHN DAVIES,  
For the Society of Missionaries.

**No. III.—*An Account of the Conversion of a Bramin, communicated by Messrs. Cran and Des Granges, at Vizagapatam.***

A Mahrattean, or Bandida Bramin, about 30 years of age, was an accountant in a regiment of Tippoo's troops; and, after his death, in a similar employment under an English officer. Having an earnest desire to obtain eternal happiness, he was advised by an elder Bramin to repeat a certain prayer *four hundred thousand times*! This severe task he undertook, and performed it in a pagoda, together with many fatiguing ceremonies, taking care to exceed the number prescribed. After six months, deriving no comfort at all from these laborious exercises, he resolved to return to his family at Nosom, and live as before. On his way home, he met with a Roman Catholic Christian, who conversed with him on religious subjects; and gave him two books on the Christian religion, in the Telinga language, to read. These he perused with much attention, admired their contents, and resolved to make further inquiries into the religion of Christ; and, if satisfied, to accept of it. He was then recommended to a Roman priest, who, not choosing to trust him too much, required him to go home to his relations, and return again with his wife. He obeyed this direction; but found all his friends exceedingly surprised and alarmed by his intention of becoming a Christian, and thus bringing reproach upon his *caste*. To prevent this, they offered him a large sum of money, and the sole management of the family estate. These temptations, however, made no impression on him. He declared that he preferred the salvation of his soul to all worldly considerations; and even left his wife behind him, who was neither inclined nor permitted to accompany him. He returned to the priest, who still hesitating to receive him as a convert, he offered to deliver up his *bramin thread*, and to cut off his hair—after which, no Bramin can return to his *caste*. The priest perceiving his constancy, and satisfied with his sincerity, instructed, and afterwards baptized him: upon which, his Heathen name, *Subbarayer*, was changed to his present Christian name, *Anandarayer*.

A few months after this, the priest was called away to Goa; and having just received a letter from a Padree, at Pondicherry, to send him a Telinga Bramin, he advised Anandarayer to go thither; informing him, that there he would find a larger congregation, and more learned Padrees; by whom he would be further instructed, and his thirst for knowledge be much gratified. When he arrived at Pondicherry, he felt disappointed in many respects; yet there he had the pleasure of meeting his wife, who had suffered much among her relations, and at last formed the resolution of joining him. He then proceeded to Tranquebar,

having heard that there was another large congregation, ministers, schools, the Bible translated, with many other books, and no images in their churches, which he always much disliked, and had even disputed with the Roman priests on their impropriety. The worthy ministers at Tranquebar were at first suspicious of him; but, by repeated conversations with him, during several months that he resided among them, they were well satisfied with him, and admitted him to the Lord's table. He was diligent in attending their religious exercises, and particularly in the study of the Bible, which he had never seen before. He began to make translations from the Tamul into the Telinga language, which he writes elegantly, as well as the Mahratta. His friends would readily have recommended him to some secular employment at Madras or Tanjore; but he declined their offers, being earnestly desirous of employment only in the service of the church.

Having heard of the Missionaries at Vizagapatam, he expressed a strong desire to visit them, hoping that he might be useful among the Telinga nation, either in church or school. This, his desire, is likely to be gratified, the Missionaries having every reason to be satisfied with his character; and, upon their representation, the Directors of the Missionary Society have authorized them to employ him, and to allow him a competent salary.

A gentleman, who knew him well, says, "Whatever our Lord Jesus requires of his followers, he has readily performed. He has left wife, mother, brother, sister, his estate, and other advantages which were offered to him, and has taken upon himself all the reproaches of the Bramin caste; and has been beaten by some of the Heathen, to whom he spake on Christianity; and still bears the marks of their violence on his forehead. He declined complaining of it, and bore it patiently."

We trust that this man will prove a valuable acquisition, and afford important assistance to the Brethren Cran and Des Granges, in their translation of the New Testament into the Telinga language, in which they are employed.

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From Mr. Des Granges' journal we find that he has derived much assistance from Anandarayer, the converted Bramin. He joined the Mission on the 28th of May, 1808. "This evening," says the journal, "Anandarayer, his wife, and another native Christian, sat down to supper with the Mission family. Before supper, he offered up a thanksgiving to God, and prayed very fervently that the distinction of *caste* might be universally abolished, and that all the Heathen might be brought with one heart to glorify God."

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*Extract of a letter from Mr. Des Granges, dated Vizagapatam, April 17, 1809.*

I received your letter of the 31st of August, 1808, shortly after the death of my beloved brother and zealous fellow-labourer, the Rev. George Cran. As I have written upon the subject of his sickness and death to the Directors of the Missionary Society, I shall not enlarge upon it here. Indeed, reflection on my loss creates in me sensations of grief which I cannot easily suppress. I would have written a Memoir on



what I knew of the worth of my departed friend, and have sent it to England before this time, had the state of my mind, my health, and my complicated labours, permitted me to steal a convenient season for that purpose. Pardon me for speaking about *stealing* a convenient season; but as the immediate labours of the Mission demand the whole of my time, from the dawn of day until nine or ten o'clock at night, I can give no better appellation to time spent, that has not the welfare, enlargement, and stability of the Mission as its chief object. If God spare my life, I will endeavour to perform this duty, as a testimony of my esteem and respect for departed worth, when the Brethren Gordon and Lee, or any other Brethren, are sent to cheer my heart, and to strengthen my hands in this infant institution.

I thank God that I enjoy better health at this hour than I have since the time that I was first attacked with the liver complaint; but I speak with fear and trembling on the subject of health, in a country where it is so precarious as it is in this. I feel more powerfully the force of the expression than ever I did before, "In the midst of life we are in death."

I wish I could inform you of the conversion of the thousands of the Heathen in this district, whose idolatry and wickedness make my heart bleed for them from day to day. Oh, the blackness of the darkness that covers them! darkness that may be felt and bewailed over by men; but which none can remove but God. I glory in God, through Jesus Christ, that the gospel is as much the power of God to salvation in this country as ever it was in any other country. At times I see by faith the piercing light of the glorious gospel dispelling the clouds, blackened by Satanic art, and which envelope the hearts, the worship, and manners, and customs of this people. Nothing but such prospects, presented to my mind through the medium of the prophecies, promises, and declarations of Scripture, keep me from sinking in despair respecting the conversion of men, driven by the Devil to all kinds of excess and riot.

But I forget myself. I am dreaming. Who is this at the side of me? Anandarayer, once a Bramin, but now, I trust, by superabounding grace, a genuine disciple of Christ; once named *Legion*, but now, by the power of Jesus, he sits clothed, and in his right mind. What is his employment? He daily carries on the devotional exercises of the natives, who are inquiring the way to Zion, with their faces thitherward. He prays in public worship with fluency, fervency, and zeal; he preaches the gospel to sinners, with every expression of ardent zeal for the glory of God, burning love for Christ, and marked affection for immortal souls; he labours from morning to night, assisting in the translation of the four Gospels, and in examining manuscripts of religious tracts, that he may put the word of salvation into the hands of his countrymen. He is blessed with a suitable partner, who has made a good profession before many witnesses—who adorns the doctrines of God her Saviour; and who has been received into the church by the sacred ordinance of baptism. Father of lights, keep them as thy jewels, and thy peculiar treasure! Hide them with the shadow of thy wings! Fill their hearts with thy love! Enrich them with the graces of thy Holy Spirit! Guide them by thy counsel, till thou receive them to thy glory! Oh, may this earnest of thy sovereign, special grace, be the forerunner of the salvation of millions yet unborn, until Immanuel's angelic hosts exclaim,

Hallelujah! Hallelujah! the kingdoms of this world are become the kingdoms of our Lord and of his Christ!

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**No. IV.—*Extract of a Letter from Mr. Des Granges, dated Vizagapatam, Sept. 1809.***

"I have received the sum of 500 sicca, or 540 Arcot rupees, from the society entitled 'The Christian Institution in the East,' to be devoted to the purpose of translating the Scriptures, and other useful works, into the Telinga language. When that sum is expended, I expect to receive supplies from the same source; so that I shall not make any application to you, at present, for pecuniary aid for the above purpose. But in the present state of the Mission, the distribution of tracts in the native language is of the last importance. I have several drawn out, calculated to attract the attention of the natives, and to impress upon their minds the necessity and excellence of the doctrines and precepts of the Bible. Hitherto I have had as many manuscript copies written as I possibly could, and have given them away to the natives. But this is very tedious, and is attended with great expense; I have therefore written to Madras, in order to ascertain whether it is not possible to have a few hundred copies of each tract printed.

"My time is now so fully occupied, that I must again request you to excuse me for not sending a regular journal. I must omit the performance of this important duty, and pleasing exercise, until the arrival of the long-expected Brethren: I hope then to make up the deficiency.

"I long for the arrival of the Brethren, in order that I may give you a correct statement of the affairs of the Mission, of the translations, schools, &c. which I am not able to do at present. My time must be principally employed in completing, if possible, a correct grammar and dictionary for the use of the Brethren, that they may commence the language with facility immediately on their arrival. Blessed be God that the way is smoothed for them, and that they will be able to leap over the hindrances upon which my late dear Brother and myself so often stumbled. I have abundant materials for the above purpose, but great diligence and intense application will be necessary to collect them into a luminous and correct system; however, if God spare my life, all will be ready by the time that the Brethren have learned to spell and to read."

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**No. V.—*Extracts of a Letter from Mr. Errhardt, Missionary at Matura in the Island of Ceylon, dated Sept. 25, 1808.***

"To-day I had the peculiar pleasure of receiving a letter from the highly-respected Directors of the Missionary Society, dated Jan. 6, 1808. informing me that they would allow me the same salary as to Mr. Palm, for which I return my sincerest thanks, wishing that our Lord Jesus may bless both them and the whole Missionary Society. I am grieved that I cannot, as yet, contribute any thing towards my own support; and Government has not made the least addition to our salary; but



should I be able to increase the means of my subsistence, I shall not fail immediately to lessen the expense which I occasion to the Society.— From the establishment of a school I can expect nothing. I made a trial with a Cingalese school, but was obliged to give it up. Were I master of the English language, I might perhaps better succeed: or had I a printing-press, and some intelligent people to work it, I might gain something and do much good, as religious books, even those wanted for the public worship, are extremely scarce.

“In the same letter, the Directors greatly urge my acquiring a perfect knowledge of the Cingalese language. I am exercising myself in this difficult language, and should have made it my principal study, had not the governor given me the charge of this dreadfully-neglected congregation, to the care of which my attention is now chiefly directed. You can form no adequate idea of the deplorable state of the Christians in this island. Most of them live worse than the Heathen, who still have some reverence for their idols, and conscientiously offer them their sacrifices; but most of the Christians seem to have cast off all regard for the true and living God, despise his word, and profane his sabbaths. Did I not feel myself in duty bound to obey the warrant of the governor, I should at once leave the Christians and turn to the Heathen. But the Christians stand as much, (if not more,) in need of instruction as the Heathen; for they must first *become genuine Christians*, in order to prove burning and shining lights among the Heathen. But now our holy religion is rendered contemptible and odious, by their profaneness and vices.

“I do keep a diary, but to send it quarterly I cannot promise, for want of opportunity, as no vessels land here, but most at Columbo, and a few in Galle—but I will lose no proper opportunity. My heart's desire is, to report to you much that is good. May the Lord have mercy upon me, and help me! My wife frequently converses both with Dutch and Cingalese females about God, and the Christian religion.

“On Sunday, December 18, I administered, for the first time, the Lord's supper. Thanks and adoration be to him for this invaluable privilege! But out of forty-five members, of which the congregation consists, only three men and three women partook of the holy ordinance: the rest stay away under various pretences. May God, in infinite mercy, condescend to open their eyes, that they may see their sin and danger, and flee from the wrath to come. I solemnly call upon all that love our Lord Jesus, to remember myself, my poor flock, and the multitudes of Heathen in Ceylon, in their prayers and supplications.”

He thus concludes.—“Thus far the Lord has helped me. What I have been able to do in the course of this year is little indeed; yet I will not cast away my confidence, but cheerfully hope that God will mercifully regard my cry, and make me an useful instrument for the promotion of his glory, and the salvation of souls. I do once more solicit an interest in your prayers.”

*Extracts from the Appendix of the Eleventh Report of the Religious Tract Society, 1810.*

Dear Sir,

P. May 2, 1810.

I AM happy to acquaint you, for the information of the Religious Tract Society, that their Pamphlets have been essentially beneficial in Cornwall. In this town our friends have long since established a kind of Auxiliary Society, to purchase and promote the gratuitous distribution of Tracts in our neighbourhood. Several thousands have been circulated in this way from Saltash to the Land's-End; and great benefit, we have reason to believe, has been derived from them. I have frequently, when preaching out of doors to large congregations, given away a number of Tracts, to conciliate the minds of rugged fishermen, or profane minters; and I have seldom seen this method fail of obtaining an attentive hearing. In some instances I have been ridiculed and abused by desperate men, at the mere offer of a Tract. In such cases I have *persevered* from one to another, until at length some one has accepted it, and the rest have immediately flocked round me with such eagerness for them, that my stock has been insufficient to supply them.

A respectable merchant of this neighbourhood had, about eighteen years since, been a professor of religion; but a tour through France, Holland, and Italy, about that period, plunged him into the most dreadful sins, and sent him back to England devoted to the principles of Voltaire, and anxious for the spread of infidelity. During the last seventeen years, his sins and his sentiments have so dreadfully prevailed, as to writhe his soul with uncommon anguish, and make him wish himself any thing else but a man, dying and accountable. Happiness has been far from him; and, notwithstanding his bitter invectives against religion, his eager attention to infidel books, his blasphemous and vehement controversies, and the intoxicating pleasures into which he sunk, his retirements were a hell upon earth—gloomy beyond description in secret. Suicide has often presented its allurements to him; and, but for Almighty grace, must have prevailed. But “what hath God wrought!” About six months since, a Cartel, with sick prisoners from Bristol, bound to Morlaix, put into St. Michael Mount, by stress of weather. Business brought Mr. ——— acquainted with the Captain. The vessel sailed the first opportunity; but, after beating about some time, she was obliged to come into Penzance. I went on board, and distributed about 200 of your Tracts among the prisoners. A few days afterwards, Mr. ——— came with his little boy to the vessel. While he was conversing with the Captain in the cabin, his boy was playing round the table; and the Captain, to please him, gave him one of the Tracts I had distributed on board. The child took it home. The following Sabbath morning, the father sat in his parlour, gloomy, wretched, and miserable. He never attended any place of worship. The children had been playing with the Tract brought from the Cartel; they had retired:—the Tract lay on the table. Distracted with horrid thoughts, he snatched it up, to drive them away. It was the “Life of Colonel Gardiner.” At first, he read with indifference. His curiosity was soon excited. His attention was fixed as he proceeded, and at length his whole soul was engaged in the narration of the Colonel's abandoned life before conversion. It suited his case;—it spoke his



feelings. Absorbed in attention, and trembling with agitation, he came to the Colonel's conversion. He could read no more;—his heart was full. Bursting with similar impressions, he stole up stairs—locked his door—and for the first time, for eighteen years, he fell on his knees and prayed for mercy!!! Constrained to attend Divine Service that evening, the Lord deepened the work, and has since enabled him to live to his glory, and become as active for the interest of Jesus as he once was in the service of hell. I have another case to notice equally gratifying, but must leave it for another occasion.

I remain, your's, respectfully

*The Rev. J. Hughes.*

May 22, 1810.

THE multiplicity of business at the meeting of the Tract Society prevented me from communicating a circumstance relative to the success of our Tracts, which, as it has afforded me much pleasure, will, I doubt not, be gratifying to every one who loves to hear of the success of Truth in whatever way it is effected; for this reason I take the liberty of communicating it to you.

A person, now one of our congregation, dates his first serious impressions from reading a Tract put into his hands by a shopkeeper in London—He is a man upwards of fifty years of age, who has lived till within the last two years, in the total neglect of every thing sacred, and in the constant practice of very gross sins. He was a hard-drinker; a most profane swearer; and, in other respects, ranked among the very worst in our depraved town.

On going into the shop of the person abovementioned, he reproved him for the sin of drunkenness; (being then intoxicated:) he denied it; some conversation ensued, which was followed by presenting him with a Tract, which he afterwards read with attention. It made no small impression upon his mind; so that though he continued for a time afterwards in the practice of sin, he was restless and very uneasy.

He shortly after came under the preached word, and the sight of him astonished many who knew him, for he was a monster in human shape. God was pleased to send the word to his heart; he heard with deep sorrow for sin, and from the consequences which followed, we have good reason to hope his repentance was unto life.

He from that time became a regular hearer of the Truth; and has now, for nearly two years, eagerly sought every mean of instruction; and by attending public preaching, prayer meetings, &c. has grown in grace, and in the knowledge of Jesus Christ.

He is become a truly sober man; he has long forsaken his old companions in sin, "who gaze, and admire, and hate the change." His hallowed lips are employed in the delightful work of prayer and praise. He is indeed "a wonder to many;" we are constrained often to say, "What has God wrought!" To say all in few words, he *was* like the ancient Corinthians, and he is *now* what many of them were, through the Divine mercy and grace, "washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God." On the first Lord's Day in the next month it is intended that he shall be received into fellowship with us, and sit down at the Table of the Lord.





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# Vol. IV.—No. IV.

MARCH, 1811.

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THE  
**CHRISTIAN'S MAGAZINE**  
DESIGNED TO PROMOTE THE  
KNOWLEDGE AND INFLUENCE  
OF  
EVANGELICAL TRUTH AND ORDER.

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